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CHRONICLE

The War.—In France despite continuous artillery fire, which has been very heavy, especially on the side of the Allies, there have been no developments that have in any way altered the general situation.

Bulletin, Nov. 16, p. m.-Nov. 23, a. m. Between Riga and Dvinsk the advantage has been almost completely on the side of the Russians, who seem to have the situation well in hand and to have effectually blocked the German offensive. At Czartorysk and along the Strypa, the Austrians and Russians are still fighting vigorously, but with no appreciable gain of a permanent character for either side. Italy is still attacking the Austrians at Goritz, but the fall of the city is not yet in sight. The British report some slight advances in Gallipoli. No action has been taken on the recommendation of the new British Commander, Sir Charles Monro, that the campaign in the peninsula be abandoned, nor will any action be taken, according to Lord Lansdowne, until Lord Kitchener has studied the situation.

The subjugation of Serbia is proceeding irresistibly and with increased rapidity. The invading armies have closed in on the central Serbian forces from the north and east. The Austro-Germans have

Central Serbia

captured Novo Varos, Sjenica, and Novibazar, so that their line now runs in a southeasterly direction from Prijeb to a point somewhat to the east of Mitrovica, the present capital. Here the German forces join the Bulgarians who are engaging the Serbians a little to the east of Pristina. Further south the Bulgarians have made progress to the west of Gilan, Kakanic, and Kalkandelen. The semicircle which partially envelops the Serbians is steadily

narrowing, and the Serbians, whose numbers have been depleted by large losses through capture, are retiring toward the Montenegrin border, and in one place are reported to be fighting side by side with the Montenegrins in the Montenegrin mountains. The day seems not far distant when they will no longer be able to present a solid front, but must take to guerrilla warfare.

The condition of the Serbians is still more desperate in southern Serbia, where they have been driven out of Krusevo, the Babuna Pass and Prilep. They are also reported to have evacuated Monastir, but for this report there is no official confirmation. That they will be

Southern Serbia

obliged to retire from Monastir in the near future seems certain, unless it be true, as has been repeatedly asserted, that British troops have reinforced them at this point. In any case they are in serious danger, for the Bulgarians have apparently thrust a wedge between them and the Allies. The Allies, who are holding the line north of the Grecian border, have not made progress at any point, but have succeeded in resisting the increased pressure which the Bulgarians are bringing to bear on them. According to Paris the Allies have so strengthened their positions from Krivolac to Doiran that they cannot be dislodged by the Bulgarians. On the other hand the Bulgarians seem to be moving most of their forces to southern Serbia, and experts are of the opinion that both the Serbians and the Allies, if they are not heavily reinforced, will find it necessary to withdraw from Serbia to Greece.

That such a move is viewed as a possibility is indicated by the fact that there are persistent rumors that Greece intends, in the event of this taking place, to disarm and intern the Serbians. It is even hinted that Greece might revoke the privilege of free passage for the Allies

Greece's Dilemma

through Grecian territory that has been granted up to the present. That some alarm is felt as the attitude that King Constantine may take is clear from the fact that Lord Kitchener, in behalf of Great Britain, and M. Denys Cochin, a French Minister without portfolio, in behalf of France, have gone to Athens to confer with the King. Nothing is known as to the result of these conferences. But the curtailment of privileges granted Greeks in the ports of the Allies and a pacific blockade of all Greek waters are taken to be the preliminaries of more vigorous action, should Greece show any pronounced signs of going over to the Central Powers. The position of Greece is very difficult, and it is hard to see how she can keep from joining one side or the other before long. The King's great desire is to preserve a benevolent neutrality, but it will need skilful diplomacy to get him safely through the present crisis. The Central Powers are said to be resolved to follow the Allies and Serbians should they retreat into Greek territory, unless Greece disarms them. On the other hand the guns of the Allied warships are ready to destroy Greece's fairest cities, if she does disarm them. It is an extremely perplexing dilemma.

Austria-Hungary.—The great work of reconstruction is rapidly progressing in the sections of Hungary which have suffered enormous material losses as a result of the

war. Aristocrats like the Széchenyis are said to be rebuilding entire villages. Corporations, cities, and societies and taking part in the patriotic labor. The reconstructed parishes are not only supplied with churches, schools and popular libraries, but the latest hygienic methods are employed. Deep wells are being bored, channels dug for drainage, and houses are being erected on the most sanitary lines. Count Khuen-Héderváry is at the head of the movement, and the President of the Ministry, Count Tisza, has provided a commission and a commissary officer to direct the work of reconstructing the villages and to apportion the available funds. The renovation of the parishes is carried on by means of the State Aid Fund. The buildings thus erected or restored cannot be sold, rented, leased or mortgaged for ten years. After that date the Aid Fund has first claim for reimbursement. At the sale of the property the sum thus expended will be repaid into the hands of an official appointed for that purpose. In eastern Galicia and Bukovina the work of reconstruction was immediately begun by the troops themselves as soon as the land was cleared of the foe. Often the cultural work of the soldiers was carried on almost directly behind the battle lines, so that they were accomplishing a twofold task, a labor of war and of peace. Thousands of soldiers, army wagons and horses were employed in the fields, assuring the country a rich harvest. The engineer corps, too, was engaged in the building of streets, bridges and railways. The pure water question which had formerly caused such per-

plexity was solved by the cleaning and building of wells and old sources of epidemic were removed by general hygienic and sanitary labors which have brought great benefits to the inhabitants. Many industrial enterprises to supply the various needs of the army were, moreover, developed on a large scale under military supervision.

France.—A mission journal referring to the losses sustained by the Catholic missions owing to the war gives some interesting statistics of the number of French

*War Toll of the
Missions*

religious of different Orders serving under the colors in various capacities. The White Fathers, the Lazarists, the Fathers of the Holy Ghost and the Lyons Mission Seminary have each furnished approximately 200 men. The Paris Mission Seminary has sacrificed even a larger number, sending 200 missionaries, 4 directors, 2 lay-brothers and 103 candidates. On September 19, 1914, only 8 candidates received Holy Orders, and only 3 new missionaries have been sent to mission fields since the war began. During the year 1914 the Seminary lost by death 36 of its apostles. The Franciscans, according to their own organ, have 182 men in the service, of whom 86 are under arms. The missionaries of the Sacred Heart of Jesus and the Marists together have 100 men serving as soldiers. It is impossible, we are told, to obtain figures from any of the other missionary Orders and Congregations, excepting the Society of Jesus, which by July 31, 1915, had 615 members in the country's service, of whom 281 were priests. The Jesuits have suffered by far the greatest losses. The cost for them of the first year of the war has been 47 dead, 18 prisoners, 7 missing, 37 wounded but on the way to recovery, and 22 whose wounds will cripple them for life. The organ of the Lyons Mission Seminary writes that there is great danger that the Seminary itself, the fruit of seventy-five years of labor and sacrifice, will be utterly ruined, since the sources of supply are failing, one after another. "The need is greater and more pressing than we can say."

Germany.—The official organ of the German Government comments with satisfaction upon the reopening of the Technical High School and the University of

*Polish University
Opened*

Warsaw, as Polish institutions. An ardent desire of the Poles has thus been realized. Particularly impressive were the ceremonies of the opening of the University. They began with a High Mass celebrated by Archbishop Karvosky of Warsaw, and were attended by Bishop Russkiewicz and noted Polish professors. The President of the University, Baron von Brudhinski, welcomed the Governor General von Beseler in the University hall, where the latter expressed the Emperor's wish that the youth of Poland might now "begin a new life of the spirit, freed from the tension of the battle for existence, and aim at the highest ideals of love for their fellow-man." Besides the various secular courses which

have already been instituted, preparations are being made to organize a faculty of Catholic theology. The lectures are given in Polish, and the appointment of a number of Austrian and German professors is only temporary, being valid for only one year. Comparing these conditions with the University's former state the *Norddeutsche Allgemeine Zeitung* writes: "Under the Russian yoke professors of Polish nationality were almost entirely excluded. The lectures were given in Russian. The students were not permitted to use any other language in recreation and were under continual police surveillance in their dwellings."

Great Britain.—The new British War Office has been striving to effect a closer coordination between the Allies. It is generally believed that lack of singleness of purpose

*Closer
Coordination*

has been largely responsible for the want of success which has characterized the campaigns in Gallipoli and in Serbia. In striking contrast to this has been the absolute unity of plan and subordination of private interests manifested between Germany and Austria and between the Central Powers and Bulgaria. To remedy this defect and to devise measures by which Greece might be brought into line with the Allies, three of the four members of the British War Office, accompanied by Sir Edward Grey and a number of naval and military experts, met representatives of France at Paris and discussed the present situation. No details of the discussion have been published. Simultaneously, however, with the meeting, commercial restrictions were put upon Greek shipping, which prohibit future loading of Greek ships in the ports of the United Kingdom, and which warn Greek ships not to sail from British waters until further notice. At the same time, seemingly in pursuance of a common policy, the Italian Government is reported to have issued an order empowering the requisition of German and Greek vessels in Italian ports and territorial waters. How great a share Great Britain is taking in the financing of the Allies' share in the war is shown by the figures published by Reginald McKenna, Chancellor of the British Exchequer. According to his statement the loans, either made or promised to other countries since the beginning of the war, amount to \$2,374,125,000.

India.—In the *Bombay Examiner* for October 16, Father Hull tells what is being done to supply the places of the German Jesuits the British Government is

Saving the Missions

sending back to Europe from the Bombay-Poona mission. All but the Archbishop of Bombay and half-a-dozen aged priests and brothers were ordered to be ready to leave about November 1. As 95 out of the 124 priests, scholastics and brothers working on the Bombay mission are Germans, Europe, India and America were appealed to for help. The German Province sent five acceptable Jesuits, four Fathers are

leaving the Maryland-New York Province for Bombay, and the other Indian missions supplied secular priests and religious of various Orders to the number of twenty in all, so that now with shrewd management Father Hull believes the work of the mission can be maintained to a considerable extent. He writes:

No better advertisement of the brotherly spirit and the principle of self-sacrifice for the general good could be exhibited than this noble list, which actually averts the immediate collapse of the Bombay-Poona Mission. But of course it is to be understood that in almost every case the men lent are men torn away from duties in their own mission which cannot well be foregone, so that each aid to the receiver is a crippling of the resources of the giver. It is a case of distributing our own local burden piecemeal over a large part of India. It is obvious that the supplies are altogether temporary, merely in order to fill in the sudden gaps and to give time for getting permanent substitutes from elsewhere. Still the main point is secured. In consequence of this accumulation of recruits the result is a happy one. It means that at the present no part of the mission enterprise falls to the ground. . . . In the schools it may be necessary to curtail the number of the boarders, orphans or pupils generally. But still it is the indomitable desire of the mission authorities not to give up any part of the work; not to abandon any mission station or close any institution.

The work of the German nuns in India will also be seriously affected, owing to the fact that the Government has interned them in their own convents.

Ireland.—Though 130,000 Irishmen, it is estimated, have been on the firing line, or are on their way thereto, Lord Wimborne, Viceroy of Ireland, is asking 35,000 more to join the army. He wants 10,000 recruits before the end of November and after that a steady flow

The New Recruiting Campaign

of 1,100 volunteers a week. But the response to his appeal is far from enthusiastic. Prominent churchmen are of the opinion that Ireland has already shouldered more than her share of the imperial burden. Dr. Foley, the Bishop of Kildare, believes that: "It would not be reasonable to expect as large a proportion of the population of Ireland as from the rest of the United Kingdom. As a matter of fact this town of Carlow, especially the Nationalist portion, has furnished a fairer share in proportion to its population than most of the cities and towns in England and Scotland have done," and Dr. O'Dwyer, the Bishop of Limerick, has sent the press a trenchant letter in which he said:

They [Irishmen] do not want to be forced into the English army and be sent to fight England's battles in some distant part of the world. They are supposed to be free men, but they are made to feel they are prisoners who may be compelled to lay down their lives for a cause that is not worth three rows of pins to them. This war may be just, or it may be unjust. Any fair-minded man will admit it is England's war and not Ireland's. Yet poor fellows who do not see the advantage of dying for such a cause are to be insulted as "shirkers and cowards." If there is to be conscription let it be enforced all around, but it seems to be unjust to leave English shirkers by the millions go free and then coerce a small remnant of the Irish race into a war which they do not understand.

Meanwhile the Government's treatment of the Irish Volunteers' organizing instructors is considered by *New Ireland* very severe. Desmond Fitzgerald, for example, was sentenced to six months' imprisonment for making seditious speeches and for having entered County Dublin without leave. Says our contemporary:

The speeches for which Mr. Fitzgerald was convicted have been published in the press; and we are astonished at their moderation. Mr. Devlin or Mr. Dillon, even Mr. Redmond, have made speeches time after time which assert exactly the same principles in language quite as strong. "I say here plainly," Mr. Fitzgerald is reported as having said, "that under no circumstances whatever, or at any time whatever, or in any place whatever, will I fight for any country save Ireland, whether force is brought to bear upon me or not." Is there a genuine Irish Nationalist living who would not endorse that speech? Why else are our walls plastered with posters showing that this is "Ireland's war?" Is not every recruiting speech devoted to showing that the Irishman who joins the new armies is fighting for his own country? No other reason could lead Irishmen into the war. Why, the speeches for which Mr. Fitzgerald has been arrested contain only the platitudes of Irish Nationalism; and they no more justify his imprisonment than would Mr. Asquith's speeches on the Home Rule Bill. But the same law has long ceased to hold good equally for Irish Nationalists and for members of other political parties in Ireland.

Ireland, moreover, being an agricultural country is less able to bear taxation than is an industrial nation like England. Nevertheless, Ireland, according to Government reports, has for years been paying more than her quota of taxes, and now that the war is making still heavier demands on the country's financial resources, no one can justly charge the Irish with remissness in their duties toward the Empire, for in supplying both money and men they have been far more generous than was warranted by Ireland's wealth or population.

Mexico.—The execution of Granados for complicity in the murder of Madero has given rise to the usual amount of pamphlets and newspaper articles. "The Bureau of Revolutionary Information," issued the following circular to give legal plausibility to what was really a judicial crime:

AN EX-MINISTER OF HUERTA, MEMBER OF THE NEFARIOUS POLITICAL "QUADRILATERAL," FELL UNDER THE UNRELENTING JUDGMENT OF REVOLUTIONARY JUSTICE.

—
WAS SHOT IN ACCORDANCE WITH THE LAW OF JANUARY 25, 1862.

Engineer Alberto Garcia Granados, who was a member of the Huerta Political "Quadrilateral" and who held one of the portfolios in Huerta's time, was shot today at eleven o'clock. . . . He is the first of the agents in the bloody drama of February, 1913, to pay for that crime with his life, under revolutionary justice. The court-martial that tried him did so in accordance with the law of January 25, 1862. José Antonio Rivera, lawyer, who testified during the process as witness for the defendant, Garcia Granados, was taken to the Belem jail because the presiding officer of the court-martial considered that he [Rivera] was responsible within the law that applied to Garcia Granados.

El Mexicano in an article entitled *Apuntes de Actualidad*, "Comments on Present Events," criticizes the prosecuting attorney, declaring that his arguments were weak and easily refuted by the defendant's attorney who demanded the acquittal of his client. But the sentence of death was passed. Prominent Mexicans entirely familiar with the conditions comment on the case as follows:

(1) Granados was not a member of the so-called "Quadrilateral"; he had retired from public life before its formation; (2) It is the consensus of public opinion in Mexico that Garcia Granados had nothing to do with the assassination of Madero, and although he was one of the members of Huerta's Cabinet, he resigned from office, as did other members, after it was made more or less clear that the murder of Madero was probably due to a conspiracy; (3) It appears that Rivera will be or is being prosecuted simply because he had the courage to act like a man and take the witness stand in favor of Garcia Granados. Today more than at any other time, it is a dangerous thing in Mexico to speak against the Government's tendencies; (4) The criticism made by the Carranzista paper against the public prosecuting attorney clearly states that Sr. Garcia Granados had a good defense and that the prosecutor was not able to offset the arguments of the defense, and this is easy to understand as the prosecution had no case at all. Mention also has been made of the fact that Garcia Granados was over sixty years old and, on that account, exempt from the application of the death penalty; (5) It is most extraordinary that these Constitutionalist people who spurn the Constitution, and whose famous "First Chief" has publicly determined to *continue* living "his" preconstitutional period, have not as yet declared, published, announced or affirmed where, when and how Garcia Granados was a party to the murder of Madero. It is an easy thing to affirm, with the support of the most savage military force, "it is thus and so and it is I who say so." That is the stand these people have taken and that is the way one of Mexico's upright citizens has been tried and condemned to the extreme penalty by a court-martial formed by men who do not know the elementary principles of justice, except, what they may call, "revolutionary justice," and who had no jurisdiction to take cognizance of acts attributed to a civilian and former member of the Cabinet; (6) Moreover, "General Gonzales decreed an amnesty after he came into Mexico City," as was stated in a New York paper. But not long ago, it was declared, that General Obregon demanded that the decree of amnesty be revoked. If it was not revoked, then the outrage committed against Garcia Granados and, therefore, against the principles of justice, is still more flagrant.

Are the Powers that have recognized Carranza ready now to let him revenge himself on all he chooses to consider his enemies? It would seem so. Public opinion, moreover, is being made favorable to the "First Chief" by the publication of various interviews and special articles in our daily papers. He serenely assured one correspondent that there has been no "confiscation" of private property, nor will there be; and that "There has been no confiscation of railroad property either." He then added feelingly: "There has been no religious persecution and will be none." Meanwhile the usual desultory fighting has been going on, the average weekly toll of American lives is duly reported, and Villa's language grows more and more insolent. On November 16, Great Britain decided to recognize Carranza, and has so informed his agent at Washington.

TOPICS OF INTEREST

The Fate of Defective Babies

LAST week a baby was born in a Chicago hospital. The chief-of-staff made an examination, and came to the conclusion that unless an operation were performed, the child would die. According to reports he characterized the required operation as a simple one, and declared that by it he could undoubtedly prolong the life of the little sufferer. He refused, however, to perform it, and got the mother's consent to let the child die. So the infant was denied the aid of science and soon expired. The reason the surgeon gave for his action was not that the operation in question was difficult or belonged to a class in which mortality is very high, but that the baby, if saved, would be a mental and moral defective, and defectives, in his opinion, should not be saved, both because they would be a burden to the State, and in lucid intervals would suffer acutely themselves.

It would be profitless to discuss here how far the surgeon is morally to blame for the baby's death. His mental and moral peculiarities are of no interest to the general public. Moreover, he has already had too much of a very questionable notoriety. Then, too, he has forestalled discussion of his formal guilt by saying that he acted according to his conscience. The findings of a coroner's jury admitted his plea and exculpated him on this score. Details as to the precise nature of the operation required and regarding the child's chances of surviving the ordeal, are too meager to warrant the statement that there were no grounds that would justify omitting the operation. It may be said in general that if an operation appears ineffective for the end in view, a surgeon should not perform it. If, on the other hand, an operation offers a fair chance of life, and the patient, or the person who represents him, consents to take the chance, medical ethics demands that the surgeon should either perform the operation or yield the case to some one else. And while it is true that no patient is obliged to take extraordinary means to preserve his life, yet it should be remembered that the present efficiency of surgery no longer supports the old contention that all operations may be considered extraordinary means. But the principles concerning the employment of extraordinary means to preserve life refer to the patient only, not to the surgeon. Like any other physician, he is bound to take the surest means to preserve life, even though this means involves a difficult and dangerous operation.

From the statements of the surgeon and the medical experts who performed the autopsy on the Chicago infant, it would appear that an operation did offer the child in question a very fair chance of life. It seems clear also that the parents did not forbid the operation. If such is the case, the refusal to operate was objec-

tively wrong. This, however, is not the main issue at present, for it is a matter of common knowledge that the surgeon in Chicago did not attempt to justify himself by declaring the operation extraordinary or useless. The grounds on which he based his refusal to act were altogether different, and offered absolutely no justification of his conduct.

With brutal frankness he declared that the child's life should not be saved *because it was a defective*. After this it was an easy step to the general statement that all defectives should be left to die, and for many days our ears have been ringing with the immoral thesis that infants who give no promise of being useful members of the State, should be, not actually murdered indeed, but equivalently destroyed by the refusal to offer them their one chance of life.

Should defectives be saved? This is the issue that has been raised, and the answers printed in the daily press have to a large extent been in the negative. But that answer is absolutely wrong. There is only one right answer to the query, namely: every legitimate means at the disposal of the medical profession should be used to preserve the lives of defectives. The contradictory judgment proceeds from a false view of the nature and destiny of human beings, and from a mistaken notion regarding the relations which exist between the individual and the State; moreover, it paves the way to the commission of incalculable wrongs both to society in general and to its individual members.

It was inevitable that the preaching of evolution both in medical schools and to the people at large should eventuate in such errors. If man has not an immortal soul created immediately by God, if he is merely an intricately organized animal with no higher end than to minister to the evolution of society, and no higher destiny than to mate, propagate his kind, and die, like the beasts of the field, certainly only the fittest should survive and the less fit should be discarded. Superfluous kittens we drown without a second thought. Why not babies also, if they are only a superior kind of brute? The surgeon in Chicago is logical at least, but his basic position is wholly wrong. Man has a spiritual soul, and holds his life in trust for the service of God. God has given man dominion over the lives of the merely animal portion of creation, but except in the case of capital punishment or just self-defense, God reserves to Himself all rights over human life. To destroy it, either actually or equivalently, is to usurp a prerogative that belongs to God alone. This is the first wrong the surgeon did: he violated God's right over human life.

He also violated the child's right to the use of life, and this he did under the influence of the pagan notion of the State. No one is surprised that the rejuvenation of the old Platonic ideas of society should have led moderns where it led the poet-philosopher of Athens. The State absolutism which is at the root of the error in regard to defectives with which we are dealing, brought the author

of "The Republic" to precisely the same absurdity as that into which the surgeon of Chicago and those whose views he voices, have fallen. Plato declared that children are the property of the State, are at the disposal of the State, and are to be preserved or sacrificed as State interests demand. The neglect of the defective child in Chicago is simply a repetition of what was done in old pagan Greece and Rome, and of what obtains today in China and other pagan States.

To this view of society, the Christian idea is irreconcilably opposed. Man is not a chattel of the State, he does not exist primarily for the State. The contrary is true. Catholics do not and cannot admit that the State forms a moral person, which is an end to itself, and which has for its ultimate good its own preservation and continual evolution into something more perfect. We are not State idolaters, we deny that individual members of the State are only "so many links in the historical evolution of humanity." The end of society is the promotion of the common good, to be understood according to the law of God. The individuals who compose society have certain natural rights which are inalienable and others which can be forfeited only by crime. Among the latter is the right to life. As long as an individual does not by a voluntary criminal act forfeit his right to life, he cannot lawfully be deprived of life either positively or negatively, that is, he may not be executed or denied such needed succor as can be given him.

Defective babies are human beings, and they have not forfeited their right to life by any voluntary criminal act. They cannot, therefore, be lawfully exposed to death by being denied such medical or surgical aid as they may stand in need of. And this is true even where they give no present hope of ever ceasing to be defectives. To deny them such aid merely because they are likely or certain to be a burden to the State is too brutal a proposal to deserve consideration.

Someone perhaps may say: But the defective may be supposed to waive his right to life. Such a supposition is impossible, first because no one has dominion over his own life, and hence cannot be presumed to do a thing which it would be immoral for him to do. Besides no sane person's mind, much less a baby's, can be interpreted as preferring death to life. After the supernatural life of grace and the life that has its fruition in the Beatific Vision, there is no good so prized by man as his mortal life on earth. No one naturally wishes to die. Even in the midst of suffering and with the prospect of great anguish of soul and body, men cling to life. As long as there is life, there is hope of cure even apart from miracles, which are always within the range of possibility. There is therefore no rational ground for presuming that a baby, even when defective, would consent to die, when ways can be found of saving its life.

But may not parents act in the child's name in this case as in Baptism, and by declining the use of extraordinary means to preserve life, allow nature to take its

course? Surely no one will deny that an adult may so act for himself. In the first place, in the present instance the means to the preservation of life have not been proved extraordinary. But granted for the sake of argument that they were such, a parent's power of acting for the child is not arbitrary and unrestricted, but a power given for the good of the child, to be exercised according to the legitimately presumed wishes of the child. Now a child's consent to Baptism as a supreme supernatural good may legitimately be presumed, whereas the almost ineradicable tenacity with which the average man clings to life forbids us to infer the child's desire to die, even if extraordinary means were required to keep it alive.

The evils resulting to the State from the principle of letting defectives die are still clearer. The principle advocated by the surgeon would lead to countless blunders which would deprive the State of many useful members. The case in Chicago is an example exactly to the point. According to the sense of the report of the expert coroner's jury, the surgeon made a wrong diagnosis. For this jury has affirmed, first that there was no evidence to show that the baby would have been defective either mentally or morally; secondly, that even its physical defects might have been in large measure corrected. In this case the surgeon who let the child die, deprived the State of one who might have been a useful member of society, for history affords countless instances of persons whose serious physical deformities did not keep them from rendering society notable services.

Nor is this liability to a wrong diagnosis a fanciful supposition. In the case under discussion, fifteen doctors, says the surgeon, saw the child and were against the operation; but now it turns out that all were mistaken. And who can assure us that, once the principle that defectives should be allowed to die is established, even fifteen physicians will be consulted? From the fact that in this case the opinion of trained nurses was gravely cited by many newspapers, may we not fear that in time to come a nurse's judgment will be considered sufficient?

Moreover, once the right of the defective baby to live be questioned, where will the discussion end? The transition from defective babies to defective adults loathsome afflicted is easy, so too is the step to defective adults in prime health. Furthermore where is the line to be drawn, and who is to draw it, between the revolting defective and the moron? The vagaries of so many of our professional alienists make it clear that they would find no trouble in convicting most of us of defectiveness in some degree! Grant the principle of the Chicago surgeon and euthanasia is not far off. Then will come the extermination of those whom an unfeeling world considers useless, and the upshot will be that another great step will have been taken towards the elimination of the Fifth Commandment from the Decalogue.

J. HARDING FISHER, S.J.

The Boys of Our City

SOMEHOW or other the general idea of settlement work has not been received among Catholics as it has been elsewhere, nor has it grown and flourished as so great and important a work should have done. There are few Catholic houses, but there are Protestant houses everywhere doing that work and, by reason of our neglect of it, drawing away our children from the faith of the Saints. Not only are the boys neglected in the cities, but practically nothing along those lines has been done for any of our children. To one in the least familiar with the situation it is obvious that heavy inroads are being made among them, especially in the poorer residential sections by the influences of the Protestant houses. The apathy is marked and the prejudice against the work is as fixed and strong as it is unaccountable. Scattered everywhere these Protestant houses are doing an excellent work from their standpoint, indeed, from every standpoint except our own. From ours the prospect is distressing, for our separated brethren are slowly, and, in many localities, surely getting the children. Sometimes their task is easier because the very pastors of the flock not only object to the organization and institution of a non-parochial house within the limits of their jurisdiction, but passively and even once in a while actively, work against the general cause because it is non-parochial, and thus, foreign. This is not harsh criticism, it is not recrimination. It is simply a statement of fact, simply setting forth that there are those who differ from the supporters of settlement work. But it is none the less true, and none the less unfortunate.

Where we have settlement houses they are doing what work they can with limited facilities and scant support, but handicapped by a lack of funds; the workers, volunteers all, are often untrained, and the results obtained far below what they should be, far below what they would be were a concerted effort made in behalf of our own. Almost surrounded by various denominational houses was one Catholic house, that sought help and instruction in the so-called scientific methods from the workers there, and there was one man who came to tell us how his house managed the neighborhood boys. He was an ordained minister of the Presbyterian Church, deeply interested in his cause, thoroughly trained: an educated and ardent worker for the welfare of all the boys, Protestant and Catholic. Sitting at our table in the little upstairs room he talked to us in friendliness and in sincerity. He knew what the work was and fairly and frankly he set forth his views, the views of a well-trained worker, of all indeed who have a proper understanding of the true purposes of the settlements. The work, he said, is absolutely and necessarily and essentially religious. Who says otherwise, he declared, either knows nothing of the work, or knows nothing of religion. He said there were Protestant children a-plenty in the neighborhood, that, as we knew was true,

Catholic children had been repeatedly sent away from his house and urged to attend ours; and that his house actually preferred to take care of their own. His house was better equipped in every way and far more attractive to the children than ours, and under the most favorable conditions, even with his good will, we found it hard to hold the Catholics, but with even slight opposition our task was doubly hard. At that time we were unable to take certain of the smaller boys and girls; the reason does not matter; such was the fact, and he told us with no mincing of words that while he was ready and willing to exclude Catholics in the future, as he had done in the past, yet if we could not or would not take them he could and would. We could neither criticize nor complain. It was put squarely up to us, this proposition of caring for those little children; and we could not meet it. The reason is irrelevant, but the fact is pertinent. Grown-up Catholics should know how and why children are being lost to the Faith, they should know what things are helpful to keep the little ones within the Fold; and what must be done to hold fast the men and women of tomorrow or the day after, on whom the future of Church and State will rest.

Perhaps it is well for us all to realize that this work is religious, and that it is quite as necessary and quite as efficacious as any other religious work. Foreign missions are all well and good and their need is beyond question, but it is a true saying, albeit a hard one, that charity begins at home. It is not pleasant to know that today there are Catholic children in that Protestant house under Protestant religious influence, who might be under ours, had there but been the necessary Catholic support, if our house could have continued to do that very necessary religious work. It is idle to say that such work should be done in the homes, and that the doing of it outside is a reflection on Catholic parents and Catholic home life. That may or may not be. As a theory it passes muster, but "it is a condition and not a theory that confronts us." Under the very necessities of the case there cannot, except in very exceptional and unusual circumstances, be any such work done in the homes. There can be but little religious instruction, but slight elevating and refining and purifying influence. In homes where mother and father work from dawn to dusk, or where at best the mother throughout the long day and far into the watches of the night is taken up with the cares and drudgery of household routine, where there is want and hunger, and often a complete dearth of things intellectual, where all is dreary and sordid and material, there is not and in the nature of things there can hardly be the watchful and proper care of a mother for her children. There the soil is ready for the insidious seeds spread broadcast from every quarter, there the work of the non-Catholic settlement house, there the propaganda of materialism and indifferentism begin to get their hold.

Settlement work is religious: so it must be to be prop-

erly done. The object is to refine, to elevate, to purify, to correct, to inculcate proper respect for authority, civil and religious, and that cannot be achieved without religion itself. Never has there been, never will there be, and never can there be, an ethical system binding and lasting without a sufficient sanction, and there can be no sanction without an authority, and no authority without religion, for as one is of God, so is the other. There can be no respect for the symbols of authority when the essential and compelling force is lacking. Man-made theories of the sources of law and order and government pass from day to day, and deny the prime essential of authority, and nothing based on such theories can stand. Their structures are as the house built on the sands, weak and unstable.

The godless schools and the accompanying wave of materialism have brought down untold evils on our day and generation, and the godless settlements, working in the playtime of the children, pile up the cost of the day of reckoning and make more heavy the debt which must most surely be paid. Into those houses our children will be drawn, and there deprived of their God-given gift of faith unless earnest and thorough measures are taken and taken promptly to help and save them. We have fought Socialism in the schools: why should we complacently welcome Socialism in the settlements, in the playtime of those children we have fought to save? The enemy must be met at every point, the battle must be fought along the whole line. The fight in the schools was well made and it must be taken up anew at another place, and then we can truly say that we have run the good race and fought the good fight and kept the faith. The evils of the present situation cannot be doubted; the danger stares us in the face: to him who has eyes to see it is plain. The remedy is equally so.

Baltimore.

MARK O. SHRIVER, JR.

A Catholic News Association

IN a recent article in AMERICA I said there were two practical steps whereby Catholic weeklies might be radically and permanently improved. The first step would be to better their news service. The second step would be to raise the quality of their literary features. It was to the discussion of the second step that I devoted my former article, proposing the establishment of a Catholic writers' syndicate, the members of which should give at stated intervals an essay or article or editorial or story or poem without payment, such contributions to be duplicated and sold at a small figure for simultaneous publication in a large number of Catholic periodicals. It is to the discussion of a plan for the betterment of the news service of our weeklies that I propose to devote this second article.

To begin with, I shall eliminate, for the present, the consideration of local news, for that is a subject which is peculiarly the province of each individual editor of

the weeklies. Upon his own "news sense" must depend the treatment of the local happenings. I do not see how any organized movement can invade these individual fields with any chance of doing good. Before, however, passing on to discuss what might be done in the wider field of international and national news, it may be well to point out that the whole subject of the news value of Catholic weeklies is debatable and complicated. A paper coming out one day in the week is at a sore disadvantage compared with the dailies so far as news is concerned, and where the dailies pay attention to church and church society events, and the events that concern prominent Catholics, as to some extent they do in all communities where Catholics are numerically important, the Catholic weekly presents rather a stale appearance. Nor can it be said that the paragraphs relating tepid facts concerning whist parties and "church dansants" and similar events irresistibly demand attention or leave behind them after reading a sense of time well spent, or of money well spent in purchasing such "news." In fact, speaking quite personally, and with all due deference to others whose experience may incline them to other views, I think that a very large amount of such "news" should be ignored, or else very briefly chronicled, for the sake of the record, and that Catholic weeklies should depend more upon their literary and editorial and general features than upon such "news." For the very essence of news is that it shall be new. Stale tidings have no power; they are a drag upon the paper printing them.

But Catholic news in the wider, more important sense is another matter indeed. I mean, to be precise, correct reports and descriptions of really important, contemporary matters, events, ceremonies, and persons connected with the world-wide, and especially the national, affairs, efforts, and progress of our Holy Church. This is Catholic news that really matters, and it is in the dispensing of this news that I think much improvement could be made, yes, and the situation calls aloud for this improvement.

A method whereby improvement could be secured is sorely needed, and I venture to suggest the following plan as a tentative platform, at least, for discussion, with the hope that something better may be proposed if this does not fill the bill. Of course the plan is in no sense mine own invention. Many such ideas are "in the air." I steal most of my thunder concerning this particular project from my friend, Rev. Charles A. Ramm, who has studied to such good purposes the methods of the Central Catholic Press Bureau of Germany. German efficiency is as marked in matters of church organization, fortunately, as in other fields, and neutral Americans as well as belligerent enemies may well learn some valuable lesson in that quarter.

What I would suggest, then, is that a Catholic News Association be formed by concerted action of the American hierarchy. Its headquarters, I think, should be in Washington, D. C., simply because that city is the na-

tional center. All the larger Catholic societies, such as the Knights of Columbus, should, of course, assist in raising the necessary funds. There should be a staff of editors and writers, both clergymen and laymen, including as a matter of course representatives of all the principal nations, or at least scholars who are thoroughly familiar not merely with foreign languages, but with the temperament and peculiarities of other nations. Until enough money becomes available to pay the expense of maintaining a regular corps of special correspondents abroad, this central staff in Washington should see to it that all the important newspapers of the world, secular and religious, and, chiefly, all newspapers opposing the Church, be secured with the utmost possible diligence, and that they be thoroughly read at once. Especially should all the chief newspapers and other periodicals of the United States, Canada, and Central and South America, be closely watched. In addition to this survey of the world-wide press, constant efforts should be maintained to collect information from well-informed individuals through private correspondence. Then, as rapidly as the attainment of funds permitted, special correspondents should be appointed in all the chief cities of the world. It should be possible, nay, it should be regarded as certain, that the apostolic spirit would manifest itself in this work as elsewhere, and that many correspondents, editors, and writers, especially clerical, would serve without payment, for the love of God. But there should be a nucleus of expert journalists who should be paid what their labor is worth in the open market.

So much, though put very briefly, for the gathering of news, and of views. Now for the utilization of this mass of material. This subject opens up into many subdivisions. First of all, the central board would of course maintain an absolutely first-class "morgue" or "graveyard," to use the newspaper slang phrase for the card-indexed collection of clippings which every important journal maintains as one of the most indispensable and useful departments of its complex organism. To this library of clippings, a vast accumulation of facts, and theories, and attacks upon the Church, and replies thereto, and of general information, the board could turn at any moment in compiling its articles; and any Catholic editor or publicist, or non-Catholic editor or publicist, could also turn to it for information. From this ever inflowing current of news matter, carefully watched by expert editors, there would be gathered all sorts of material for fresh and varied and vital articles and letters. These, together with timely reports from all the chief centers of Catholic news, should be issued simultaneously to the Catholic press, at the lowest sum possible, or, when the Association could afford to give the service, for nothing. When the time came that the Association had its foreign correspondents cabling and telegraphing, when necessary, the most immediate matters of interest, then it could not only supply the Catholic press, but—and this would be a tremendously helpful service—it could also

give much of its information to the secular press, just as the National Geographic Society, and the Christian Science Church, and many another completely organized body does today. When news from Rome, for example, that obviously was false, or meant to mislead, got into print, the Association could at once correct it. The mere knowledge that there existed such an organization, keeping a diligent and most vigilant watch upon it, would render the secular press much more careful in its treatment of Catholic affairs. When a newspaper published an article, or a letter, or an editorial, either maliciously, or, which is usually the case, ignorantly, misrepresenting or attacking Catholic truth, the Association would at once prepare the adequate answer.

Space is lacking for the further discussion of this plan; but to the writer it seems certain that only along these, or similar lines of *organized*, efficient effort can the apostolate of the press be placed upon a solid foundation. Editors and writers today are shooting too much at random. What we mostly need is centralization and cooperation, also efficiency. I hear some say that priests should lead in the work of the Catholic press. I hear others say it is a task for laymen. In my opinion, which is that of a journalist of some twenty years' experience, it is a work for *journalists*, whether they be clergymen or laymen. More and more will it happen that priests will show journalistic powers. They have always been eminent as writers. Now that the times need other gifts, these gifts will be given. In the meantime, surely, priests and laymen may labor together.

MICHAEL WILLIAMS.

Darwin and Dickens

IT is a fact of no little significance that whereas of late years the genius of Charles Dickens has appealed more and more powerfully and directly to those in revolt against capitalistic society, that of another great man, for long the god of their idolatry, has receded in importance.

That man is Charles Darwin. But a decade or so ago he was regarded with fanatical, not to say religious, adoration by those who gloried in the term "advanced." He was supposed to have found out a new heaven and a new earth, and to have delivered man finally from the thralldom of superstition, and no emancipated person was complete without him. His praises were even hymned by some of the ethical societies and he was constantly quoted by Socialists, whose teachings he would have violently repudiated. In a word, his personality and his teaching had captured the imagination of three-fourths of those people who, declining to accept their conclusions ready-made from others, made an honest effort to think things out for themselves.

There was, when we come to think of it, nothing very remarkable perhaps, nothing undeserved, in this triumph. Darwin displayed during his life a quality which our

race, let us hope, will always revere: tenacity. There was something heroic in his single-minded devotion to an idea. When all England was deafened by pulpit denunciations of the man and his work, he alone refused to hear, and doggedly and quietly "went on with his work," determined to complete his life's task, and caring for very little else in the world. His determination, his obvious good faith, which had been stupidly blackened and defamed, were, with his courage, quite enough to endear him to the next generation of Englishmen who, knowing very little about his conclusions, accepted them quite heartedly along with the man. But the interesting thing to note is that it was precisely during the days of the Darwinian ascendancy that Dickens and the ideas that animated and inspired him fell into disrepute, while the great revival of interest in the works and teachings of the novelist mark, as was inevitable, the decay of Darwin's influence. I say this was inevitable because Dickens, first and last, was a democrat, and Darwin was the greatest anti-democratic force that the nineteenth century produced.

To prove this we have only to consider for a moment what democracy implies. It means, we know, a certain faith in the individual man, a reliance on his essential capacity and virtue, by which the real democrat will stand or fall. That faith can never really *inspire* any really sincere Darwinian, for the simple and sufficient reason that the goodness or badness of the individual man does not, according to him, matter a straw. Good or bad, trustworthy or unreliable, despicable or noble, he is equally the victim of a cosmic process that his will is quite powerless to affect in any degree whatever.

This was Darwinism, and it ate deep into the soul, even of those who never turned the pages of his books, or faintly sympathized with his conclusions. The ardent Socialist, for instance, haranguing the hostile street crowd used to assure them that the reform he was advocating was "inevitable," whether they liked it or not, because "Evolution" was bound to bring it about. The obvious retort that in that case his exertions were supererogatory seems never to have occurred to him.

Other results of the Darwinian superstition were less amusing and more serious. Whereas the individual became of less and less importance, the State bulked more and more largely in the minds of social reformers, who had drunk deep of mid-Victorian materialism. We know with what dreary results. We have lived to see the needy regimented, inspected and dragooned to the profit and glory of an army of officials; to watch the chronic and costly failure of practically every State-directed effort toward social amelioration; and to see the most sacred rights of the poor, their rights in their own families and in their own children trampled under foot. We might, had not the Darwinian madness been stayed, have lived to witness worse results. The compulsory break-up of the family, definitely and explicitly advocated by State megalomaniacs, the "licensing" of people

who desire to marry, even the selection of partners by the municipal authorities, these are some of the blessings that the eugenists proposed for us. They have failed to secure them. But at least they may claim the cruelties and iniquities of such legislation as the English Mental Deficiency Bill as the full flower of Darwinian teaching, since even its alleged scientific basis has been challenged, not to say shattered, by the greater authorities, who have followed after the author of "The Origin of Species."

Perhaps—Heaven grant it may be!—this bill may mark the high-water mark of Darwinian achievement, for there has come with the revival of Dickens a sense of the importance of the individual, of the value of the family, together with a demand for the wider distribution of property rather than its concentration in State hands, and a hatred of puritanical restriction. No one who knows the words of the master will need to be told how and where we may trace these things in his works. There are a hundred quotations that "Junius" could give, if necessary, where Dickens exalts the homes of the poor, where he delights in their love of the family, where he protests against their Gradgrind regulators and Puritan persecutors; where he insists that they need only a chance to lead lives worthy of themselves; where he ridicules and tears to tatters the officialdom, to whose care it is proposed they should be committed. But these things are trifling compared to one other difference between him and the Darwinians and eugenists. In his own day Dickens achieved much for social reform by vigorous appeals to the conscience and compassion of his fellows. That ground is denied the Darwinian, who is driven to find refuge in the study and observation of the lower animals. In other words, Dickens reminds us that we are men; the Darwinian reminds us that we are like insects.

JUNIUS.

Madeleine the Euchite

MADELEINE, though a society belle, was much addicted to prayer. She had not always been particularly remarkable, however, for piety. Ever since her early girlhood, indeed, Madeleine had made an annual retreat, but the conclusion of the Exercises generally left her quite unscathed. But the triduum she followed last Lent proved fatal, for the Father who gave the points urged so passionately and proved so convincingly the necessity of praying always, that Madeleine was stirred to the depths of her soul. Though she had been "out" only a year, the world was already at her feet and every moment of her waking hours was crowded with social engagements of the most absorbing and momentous character. Nevertheless when Father Cyril in his concluding exhortation tearfully implored the retreatants to be instant and tireless in prayer because "the days are evil," Madeleine highly resolved to devote from that time forth ten minutes each day exclusively to prayer.

For a young lady like Madeleine such a determination smacked of the heroic, her life was already so full. Purpose however, as she knew by sad experience, is but the salve of memory, so her great concern was how to avoid forgetting to say those promised prayers. In her perplexity she sought Father Cyril, told him about the rigorous asceticism she meant to practise, and care-

fully explained to him the engrossing nature of her social duties. "From 11.00 a.m., my hour for rising, till 4.00 a.m., my usual bedtime," said Madeleine, "I haven't a moment, Father, I can call my own, for I am wholly occupied with yesterday's, today's or tomorrow's pressing engagements. So how can I possibly remember to say my prayers? And even if I do not forget my resolution, where in the world am I to find the time to keep it?"

When Father Cyril had recovered from the astonishment Madeleine's determination caused him, he pondered a while over the case and then offered this counsel: "I'll tell you what to do. Find an old catechism, cut from it the Our Father, the Hail Mary, the Apostles' Creed and the Act of Contrition, mount each prayer on a neat card and then place them in the corners of your mirror. For it is just possible that you may throw a morning glance into that looking glass, and the cards there will then remind you of your courageous resolution. But if you find, Madeleine, that even with the best of wills, you simply cannot spare the time to pray kneeling, just see how often you can repeat those four prayers as you stand before your mirror."

After heartily thanking Father Cyril for this sage advice, Madeleine tripped off to a series of afternoon teas, but as soon as she reached home again, hunted up an old catechism and acted on her director's suggestion. It proved a perfect success. For the very next morning Madeleine had to scurry so to keep an 11.45 appointment that she could not possibly catch a moment to kneel down, but she found, much to her amazement, that before turning away from her looking glass she was actually able to repeat those four prayers twenty-five times.

As Madeleine had heard in the retreats she made somber tales about the ruthless self-renunciation demanded of those who would lead an interior life, she was highly elated at her success in thus protracting her devotions with such little inconvenience, so she now aspired to even loftier flights of mysticism. Accordingly on her next shopping tour the young ascetic bought a Douay Bible, an English Missal, the Marquis of Dute's Roman Breviary, the Following of Christ, Cardinal Newman's "Meditations and Devotions" and half a dozen well-edited prayer books, hurried home and sternly denying herself to nine callers in succession gave the time thus saved to mastering the language of devotion. To Madeleine the volumes were a revelation. The Psalms, she discovered, were rich in soul-food; she had no idea the prayers in the Mass-book were so full of unction and beauty; the lessons of the third nocturns, particularly those taken from the writings of St. Augustine and St. Chrysostom, were in her opinion perfect little sermons; she wondered where that cloistered à Kempis got such a profound knowledge of the human heart; and the wealth and variety of the devotions in her new prayer books left Madeleine in a state of bewildered delight.

Many of the prayers our budding mystic read, however, seemed too vague and general in their character. It is altogether meet and fitting no doubt, she reflected, to pray for our enemies, for prisoners and for evil doers or to win the graces of patience, meekness and humility, but she felt the need of other prayers that would be more intimate, detailed and specific than were many of those in the manuals. So Madeleine determined to make a prayer book of her own. After heroically canceling every engagement a lady could, she devoted a month's leisure to culling from divers books of devotion the prayers and texts that particularly appealed to her. She then composed a number of petitions herself that would best meet the little needs and crises of her daily life. The prefaces that headed these fervent aspirations of Madeleine's soul were something like the explanatory notes with which the poet Wordsworth adorns many of his sonnets and were meant to facilitate the author's use of her vade-mecum. The rubric for one of Madeleine's prayers, for instance, ran as follows: "A Litany to be Repeated at a Ball When Your Card Is Not Yet Full." Another was headed: "A Prayer to be Said at the Play When Your Neighbors Are Talking Too Loud." A

third caption read: "Aspirations to be Used by a Worried Hostess When the Dessert is Delayed." A fourth petition was described: "A Fervent Prayer that New Fashions May Always be Becoming to Me." Another prayer was designed "For the Use of Motorists Who Chafe Under the Speed Laws," and a sixth, which the author modestly considered a marvel of unction and precision, was to be "Said by Those Whose Names Are in the Social Register and Whose Pictures Adorn the Sunday Supplements, but Who Are Never Invited to Mrs. —'s Week-Ends."

When Madeleine's little *chef d'œuvre* was completed, she joyfully ran to secure for it Father Cyril's approval. Besides she wished to consult him about another very important matter. For the month she had passed reading devotional literature and composing litanies and collects had proved such a happy and peaceful one, that she wished to ask her director's advice regarding the wisdom of retiring altogether from the world and devoting herself exclusively to prayer. "I want to be an anchoress, Father," she said. "So let me build myself a little cabin near the parish church, as did those English solitaries of the fourteenth century. I can then pray without cessation my whole life long, thus fulfilling, as far as human weakness will permit, the evangelical counsel to pray always."

Father Cyril gravely shook his head. "That would never do at all, Madeleine. I fear you are infected with the errors of the Euchites. That was the name of a fourth-century sect, you may remember, who under the pretext of praying always neglected all the duties and responsibilities of life, and soon became a set of lazy vagabonds. Anchoresses, moreover, are a little obsolete today. For some time now religious women have lived in convents rather than hermitages. Besides, Madeleine, you would find that cabin much more uncomfortable and confining than you think. You would sorely miss the distractions of the social world and, worse still, you would never have occasion to use any of those admirable prayers you have composed for neglected debutantes, impatient hostesses, fashionable playgoers or disappointed "climbers." So if I were you, Madeleine, I would give up the idea of being a twentieth-century anchoress. Become instead a really devout society leader, who is never afraid to show herself an uncompromising Catholic. Pray always by keeping all the Commandments all the while, no easy task nowadays I am told, for ladies with social ambitions. Then if you can get the Bishop's imprimatur for that admirable prayer book of yours, and if you faithfully keep your resolution of giving ten minutes daily to your devotions, you will be a highly edifying and thoroughly orthodox Euchite." Madeleine smiled meekly and promised to do her best.

WALTER DWIGHT, S.J.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words.

The Catholic Press

To the Editor of AMERICA:

The bedrock of the Catholic press question is circulation. Those excellent people who begin every discussion of this question by talking of style, literary excellence, editorial ability, trained minds and the like, remind me of a very old, but very true, saying about putting the cart before the horse. Do these gentlemen imagine that the great secular journals were created overnight, and came into the hands of the public with all their present greatness thrust upon them? And if their powers of imagination can compass that, do they suppose that the class of professional journalists and the even more important class of expert business managers were the growth of a day? The press has been built, like everything else in this world, from the bottom upwards, not from the

top downwards. I have to laugh when I see theorists metaphorically suspending great roof beams from aloft, dangling them from the air-ships of their fancy, and inviting us who are actually doing something practical to hook on to those swaying and uncertain structures in the air, and then build, not upwards, but downwards. The man who will take off his coat and get a dozen new subscribers for a Catholic paper, yes, even for the poorest of them all, will have done more for Catholic journalism than can ever be done by reams of idealistic aspirations.

The bedrock of the question, I have said, is circulation. Circulation of a Catholic paper means circulation of Catholic information and truth. And what other reason has any Catholic paper for its existence? It is better for a Catholic home to have the poorest Catholic paper in the world than no Catholic paper at all. Those who think that literary style is a prerequisite to evangelization or edification, or that a mistranslation of a Latin sentence disqualifies an editor from doing any good in a Catholic home, may question my statement; but I put it to the average Catholic conscience: Which is better, that a Catholic should have no Catholic paper, or that he should have a somewhat inferior one? If my first question be answered according to my views, my next proposition cannot be questioned. I assert that there is not a Catholic paper now in existence which is not worth the money asked for it, and which is not capable of doing good in any Catholic home. Now, if the friends of Catholic truth would do the thing they could easily do, and get subscribers for Catholic papers, ninety per cent of the difficulties and deficiencies of the Catholic press would disappear. Among the first of the problems that would solve themselves would be the supply of editors. Today, no young graduate, looking about for an occupation, gives a moment's thought to the Catholic journal. Can we blame these young men? A field of endeavor that is stricken with poverty is not very attractive. We shall never have a class of professional and competent Catholic journalists until we have the money to bid for their services and prospects to spread before their eyes. But this will never be until we have a greater circulation, a thing that could easily be obtained if we had zealous cooperation.

There are hundreds of thousands of Catholics who would be quite satisfied to pay the current price for the average Catholic weekly, and who, with their families, would be benefited by reading it; and who would do so if they were seriously asked to do so by those whose advice they are accustomed to take in religious matters.

Who are the people that every Catholic editor, who has a spark of enthusiasm for his noble work, wishes particularly to reach? Those who never get, those who never had, a Catholic paper. If it is not for this that we exist, then indeed we owe the world an apology for our presence. I am convinced that the way to treat this question of the Catholic press is to build up on the foundations now existing. My hope and my desire of many years would be realized if I could see the hierarchy and clergy put forth their tremendous strength along that line.

ROBERT F. PHALEN,

Antigonish, N. S.

Editor of "The Casket."

To the Editor of AMERICA:

"N. Y. E." has come out of his retreat. Apparently he is not much chastened by the rebukes he has received. On the contrary in his latest contribution to your pages one detects a smugness, a spirit of self-contentedness which tells plainly that he fancies he has the better of the argument. His attempt to shelter himself behind Father Burke is truly painful. There is a marked difference between the reverend editor of the *Catholic World* and critics such as N. Y. E. No one

objects to a sane discussion of the deficiencies of Catholic journalism, and this Father Burke has given us in your issue of Sept. 4. What we do find fault with is the snarling and barking of certain writers, who seem to imagine that entrance upon the profession of journalism dispenses one, *ipso facto*, from the observance of the Commandments of God. "Thou shalt not bear false witness" is still binding upon the editorial conscience.

Relying on what he considers his success in the past, N. Y. E. now proceeds to give choice bits of advice to his brethren. "Be interesting," he tells Catholic editors; "you need be neither learned nor witty, but you must be interesting." This, then, is the goal of his ambition, a Catholic press which is *interesting*. Learning may be discounted. Hence error of doctrine, of grammar, and so on, may be admitted freely, if only the thing is done interestingly! Hear ye, Catholic editors! Don't worry any longer about your orthodoxy. Don't fret about ignorance of any sort. Don't lie awake at night, wondering whether your bishop will approve of what you write. The journalistic sage of Gotham, whose head has gone gray in the service, and whose years hang heavily upon him, assures you that all this is needless. *Porro unum est necessarium*. Be interesting, and a multitude of sins shall be forgiven you. N. Y. E. finds pleasure in the thought that he has stirred things up a bit in Catholic circles. He is glad that a jolt has been given to our self-complacency. Perhaps good will come out of what he has written. This is not impossible. Divine Providence has drawn good out of evil before and may do so in this instance. It is necessary indeed that scandals should come, but woe to those by whom scandal cometh.

Spokane, Wash.

J. S.

To the Editor of AMERICA:

A fearless and sincere writer in AMERICA, in his very practical and definite comments on the needs of the Catholic press has laid his finger on the most obvious defect. He assures us that what we most need is writers who convey the thrill and movement of human life to their readers; that dulness in literature or art is the unpardonable sin. Our general press steers its troubled way too laboriously between currents ecclesiastical, academic, polemic or drastic. Wit and humor are too much frowned upon.

Our fiction above all, is reprehensible. We have not in the United States one novelist of great value. No Bourget, Huysmans, Bazin, Ayscough or Benson. This is a great lack, for all of these writers are vibrant with the thrill and movement of human life. We find Paul Bourget's "Démon de Midi" a more terrific arraignment of Modernism than all that our ecclesiastical reviews ever conveyed to us. In its preface, which is a letter to René Bazin the author's confrère, Bourget tells us that it is unlawful for a novelist to portray a real character under fictitious circumstances, for this would be calumny. He then openly forestalls any presumption that his audience might read into the leading character of "Le Démon de Midi" such a modernist as George Tyrrell. Yet in this powerful book we receive the thrill and movement of life, which strips bare of all sheltering foliage the hideous fruit of the tree of Modernism. One feels this thrill and movement in every page, carrying the reader on to the climax of conviction.

We yearn for such masters as Veuillot, Ozanam, Brunetière, Bishop Keppler, Windthorst and the great Spanish prose enthusiasts; whose strength is as the strength of ten because their hearts are warm. Our diocesan papers quite correctly record diocesan events; they make little or no pretense at literature. Yet in them too there could be more of the thrill and movement of diocesan activities, that would capture readers and increase circulation. We do not yet understand why the work of our best Catholic writers so seldom adorns our Catholic press, nor

why all their wit, humor and vivacity are reserved for the secular press. Can it be because our editorial staffs are wholly opposed to thrill and movement, and wedded to dulness?

It would seem also that we lack sincerity. St. Paul was an incomparable writer and orator, yet when men fell down before him, he ordered them to rise, saying, "I am but a man like yourself." Refreshing confession! How many of our Catholic editors would acknowledge as much to their would-be friends desirous of improving the Catholic press? We hear on all sides what seem to be sincere regrets that our Catholic press does not command the enthusiastic admiration and eager subscription of the general reading public. We have scholarly and irreproachable ecclesiastical reviews for the clergy and students. We have zealous missionary journals that have a deep interest for souls blessed in any degree with a missionary sense. But the great, educating, broadening enriching, thrilling Catholic journal for the masses of our people is yet unborn. Not yellow journalism, God forbid! Nor yet that travesty of yellow journalism the pious "shockers," for these, being without the thrill and movement of real human life neither move nor shock. Yet when our most experienced and successful journalists respond to the call for "suggestions from our readers," they are in danger of being bitterly attacked by proud editors. Sincerity, then, which is always more full of thrill and movement than of dulness, may be regarded as imperative to journalism. E. S. CHESTER.

[This controversy is now closed.—Editor, AMERICA.]

No Compromise with Heresy

To the Editor of AMERICA:

Father Fisher's article "No Compromise with Heresy" is an excellent example of the question-begging fallacy. To his statement that Our Lord "demands complete submission to His Word, an unrestricted acceptance of the whole of His revealed doctrine," we Anglicans can most fervently assent. We as Catholics have no right to pick and choose what we like out of the total deposit of the Faith and reject the rest, but must accept all without question. But when Father Fisher goes on to say that "one of the things that Christ commanded was the universal headship over the Church of Saint Peter and his successors," we demur. We do not "reject it"; we deny that Christ said or commanded any such thing. We give unwavering assent to everything that Christ taught, but we deny that He ever said, as Father Fisher and the Roman divines of medieval and modern times would have us believe, "that the Pope is the Rock, the foundation-stone on which Christianity is built." If He *had* said that, we could do nothing but accept His decree. Roman Catholics interpret the "Thou art Peter" to mean what Father Fisher here says it means: we deny that significance altogether, and so did some of the greatest of the Fathers. The central issue between Roman and Anglican is not, should we accept Christ's words when He said the Pope is the Rock, but, did He say that? Only the Catholic Church can authoritatively interpret Christ's words: You exclude non-Papalists from the Catholic Church; but to do this, as you do, on the ground of the *Papal* interpretation of the "Thou art Peter" is to beg the very question at issue between us. CLEVELAND.

JARED S. MOORE.

[Mr. Moore is mistaken when he says that the article, "No Compromise with Heresy," is an "example of the question-begging fallacy." This fallacy consists in taking for granted what should not under the circumstances be taken for granted. Now what may be taken for granted depends upon the convictions of the audience addressed. The article in question, as is evident from its whole tenor, was addressed to Catholics alone, and had for its purpose to set forth for the instruction of Catholics the doctrine of the Church on certain features of Anglicanism. The author therefore had a right to take for granted what every Catholic believes. He was not begging the question when he

assumed that *Catholics* admit the Papal Supremacy, seeing that under pain of sin they must admit it, and that they cannot deny it without being excluded from communion with the Church and participation in her Sacraments. Had the article aimed at *convincing Anglicans* of error, had it been intended to demonstrate to Anglicans the correctness of the *Papal* interpretation of the text, "Thou art Peter: and upon this rock I will build my church," there would have been some foundation for Mr. Moore's remark. In no part of the article, however, does it appear that the writer had any such aim. The Anglican attitude entered into the article only so far as it was the matter of a simple exposition.

Moreover Mr. Moore's own letter shows that he and his Anglican friends are in the same boat with all other Protestants, the very point we were endeavoring to make clear. The point was that Anglicans pick and choose among the doctrines of Christ, at least to the extent of rejecting one doctrine that all Catholics do hold and must. He argues thus: we do not reject anything that Christ has revealed; we only deny the interpretation that you Papalists put upon Christ's words. But do any Protestants act otherwise? Did any, even of the wildest sectaries who have troubled the religious peace of England and the Anglican Church, ever reject anything that they admitted Christ had revealed; did they not rather reject what they claimed was the false interpretation traditionally put upon Christ's words? Did the Quakers or Shakers or Muggletonians admit that Christ taught the Real Presence, and then reject it? Did they not rather deny that this was the true teaching to be derived from the words of Our Lord? Surely the same argument, used against them by Anglicans and Catholics alike is applicable by Catholics to Anglicans in the matter of the Papal Supremacy.

Lastly, Mr. Moore says: "Roman Catholics interpret the 'Thou art Peter' to mean what Father Fisher here says it means: we deny that significance altogether, and so did some of the greatest of the Fathers." In other words Mr. Moore asserts that "*some of the greatest of the Fathers*" denied altogether the significance put upon these words by Roman Catholics, *i. e.*, they deny altogether that in the words 'Thou art Peter,' Christ taught that 'the Pope is the Rock, the foundation stone on which Christianity is built.'" (AMERICA, November 6, p. 80). As a matter merely of erudition, would Mr. Moore favor us with the names of *some of the greatest of the Fathers* who *denied* this, and cite the passages in which they do so?—J. H. F.]

Correspondence Courses in Catechism

To the Editor of AMERICA:

Father Van Aken of Whitefish, Montana, suggests the establishment of a correspondence school in catechism. The idea is new but excellent. In Montana and other Western States, where the people live at great distances from the church, it would facilitate the means of giving much-needed instruction. According to the proposed scheme the children would receive each week a set of questions, which they would be required to answer and return. Catechism would thus become home work, done under the direction of the priest and under the immediate supervision of the parents. Aside from the fact that parents are always interested in the children's home work, especially if it be written, there is the additional advantage that the children would find difficulty in certain questions and would naturally consult the parents, and thus the catechism would become a home interest, constantly renewed with each new set of questions. The course, I think, should not be limited to the instructions in the Baltimore Catechism, but might profitably be extended in scope. Beauties of doctrine, mystic and symbolic meanings of the liturgy would furnish inspiration for a greater love and a truer apostolic zeal for religion.

Cut Bank, Mont.

R. G. GREVEN, O. PRAEM.

A M E R I C A

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In this issue AMERICA begins a series of papers on the condition of Catholic boys in our chief cities. The articles are written by prominent social workers, and will appear twice a month.

Pope-Baiting Still

THOSE who began to read the opening paper in the autumn *Harvard Theological Review* on "The Position and Prospects of the Roman Catholic Church" must have mildly wondered what made the oracular author of the article so very bitter and resentful. But if they patiently read on till they found him proclaiming in a high prophetic strain that "It is a matter of certainty that one of the results of the war now devastating the world will be a notable weakening of, and falling away from, the Roman Catholic Church," it will be clear to every fair-minded reader that the chief cause of the writer's extraordinary rancor is the fact that the Pope, being the common Father of Christendom, cannot take sides against any of his children, but must remain strictly neutral.

Another recent example of Pope-baiting is the protest a prominent Anglican preacher made against the Holy Father's alleged "silence" regarding the Armenian massacres. So far, however, was Benedict XV from keeping silence that he is the one person who did take effectual measures to save the Armenians. For his Holiness sent a letter of protest directly to the Sultan, and bade the Apostolic Delegate at Constantinople supply the Armenians with material aid. As a result of the Pope's appeal, the Ottoman Minister of the Interior ordered the deportation of the Sultan's Christian subjects to cease, and commanded that full protection should be given those already removed from their homes.

Many fiery patriots in the nations now at war are eager to have the Pope "speak," provided, of course, he takes sides with them. About the preservation of the Church's

unity they care little or nothing, whereas saying or doing anything at this crisis in the world's history, that would imperil that priceless unity, is the very thing that the Father of Christendom must carefully avoid. While the present war is making havoc of Christian civilization, Satan will not let pass so good an opportunity for suggesting schism in the Church, and Pope Benedict, we may be sure, realizes this thoroughly. Every man of sense, moreover, must see that an international spiritual authority cannot consistently take sides between its fighting children of various nations.

Is Speaking the Truth "Heresy"?

"IT is a cardinal heresy against our Americanism to say that our public schools are godless." So spake the Rev. C. H. Little, Pastor of the Second Unitarian Church, of Brooklyn. Nonsense, Mr. Little! It is never heresy to speak the truth. And the truth is that the public schools are godless, not perhaps in some fanciful meaning of the term, but in its literal acceptance. Everything may be taught in the public schools except God. God alone is excluded. A cheerless home is home from which cheer has been banished, a hopeless soul is one in which hope has no place. A godless school is one that has no room in its curriculum for instruction about God. If words have any meaning this is the meaning of godless; and if facts are admitted the word godless, literally understood, characterizes accurately the condition of the public schools. Why not be honest?

Nor is it "against our Americanism to say that our public schools are godless." Rather the contrary is true. The best type of Americanism, the perfection of freedom and loyalty which we associate with our country, the ideal of Americanism contemplated by the framers of the Constitution, is an Americanism built upon the sure foundation of firm belief in the existence of God, and upon the conscientious performance of the duties demanded by the Divine law. Catholics are of the opinion that such a foundation and such a performance are best guaranteed by religious instruction in the school; but they may freely admit that such instruction cannot well be given in the public schools as at present constituted.

It is the part of loyal patriotism to recognize our public schools for what they are; to admit their essential lack as far as the religious education of the child is concerned, while not being blind to their real advantages; and to endeavor to supply the deficiency either in the school or elsewhere. It is folly and falsehood to say that the public schools are perfectly satisfactory and that they are giving the child every thing that is required for perfect citizenship. No man is or can be an ideal citizen who is not God-fearing; and it is precisely in its failure to develop the fear of God that the weakness of the public school consists. They are godless in the sense that instruction about God has no place in them. It is not "heresy against our Americanism" to face a fact:

rather it is heresy to ignore it. Only a blinded parent thinks his child perfect. We do not wish our children to grow up pagans or atheists. The public schools are not designed to prevent this. Perhaps they cannot do so under existing conditions. And in this sense certainly they are godless. A true patriot will recognize this. Conscientious parents recognize it. Mr. Little refuses to recognize it. Well, so much the worse for Mr. Little.

The Breakfast Temper

“**Y**OU have spoken but a single word during the last twenty minutes, and that was a cross one,” remarked the wife. “This morning’s coffee is even worse than yesterday’s,” growled the husband in reply. That sort of breakfast dialogue is sometimes repeated subsequently in a divorce court. On the other hand, “They never quarreled—even at the breakfast table,” could it be truthfully said of a couple, would be a strong proof that their honeymoon has had no end. For tempers are proverbially short in the early morning and many a grave matrimonial disaster has had its small beginnings at the matutinal board. There are families in which the first meal of the day is a sort of funeral feast: the bread-winner silently buries his head in the newspaper, while his helpmate soliloquizes sadly on the pleasant breakfasts she had before her marriage.

The disposition of many a man and woman is marvelously sweetened by the progress of the sun. At 7.00 a. m., the cheeriest of greetings can wring from them only a surly answer, by 10.00 their churlishness is notably less, by high noon their intimates find them fairly amiable, by 3.00 p. m. they are willing to be agreeable even to those they dislike, and by 7.00 p. m. they are veritable paragons of sweetness and urbanity. But what is much needed in this thorn-strewn, work-a-day world is a vast increase in the numbers of those who are their own sunshine makers and who can bring to the breakfast table every morning that evenness of temper and kindness of heart which is far more common at the evening meal. The likelihood will then be bright that these engaging virtues will remain in active service throughout the day, filling the home with peace, lessening the friction of industrial life and rendering all social intercourse a pleasure.

Wisconsin’s Esthetic Kine

THE “Wisconsin Idea” has been extended to the farmyard. A woman member of the State Board of Agriculture, if reports are true, has discovered that the quantity and quality of a cow’s milk can be wonderfully improved by keeping the animal in an esthetic and harmonious environment. “Cows,” she observes, “are sensitive to their surroundings. Make the stable cheery and beautiful and the cows will respond with wonderful milk production.” Accordingly this enterprising agriculturist

bade her employees speak kindly and cheerily to the cows, particularly at the milking hour; she has had a music machine placed in the stable; she is meditating furnishing the barn with porcelain feed boxes and cream-colored walls, and she has requested the State Board, as the veracious press avers, to see that lace curtains are put on the windows of the stables in the Agriculture School of Wisconsin University.

All this news is so extremely interesting that the public must be eager to hear a still more detailed account of the excellent uses to which the money of Wisconsin’s taxpayers is being put. Just what airs, for instance, do those music machines play? Are the preferences of individual cows consulted? Would the kine that are quartered in a stable of which the walls are painted a delicate green give a more abundant supply of milk than do the cows who ruminate in a cream-tinted environment? What alluring possibilities, too, the phonograph offers of increasing the lacteal output! A record bearing “The Sands of Dee” feelingly rendered, for example, might move an impressionable young cow to fill the milk-pail to the brim. Then to think what a marvelous revolution in the dairyman’s calling might be effected by introducing a moving-picture machine into the stable at milking time. Films could be run that would stir the churlish kine to unparalleled generosity. Clearly, the Wisconsin Idea is of universal application. But if even the unimaginative cow responds so promptly to esthetic and uplifting influences, it is manifestly unjust to deprive the other denizens of the farmyard of similar opportunities for “self-realization”; that is, provided the patient taxpayer does not object.

The Catholic College’s Advantages

IN a paper on “Vicarious Thinking,” contributed to the New York *Nation* by William T. Foster, President of Reed College, he complains that nowadays too much thinking is being done for students by tutors, lecturers and writers of text-books, and the system in his opinion is producing a race of men and women devoid of all intellectual enthusiasm and without strong moral or religious convictions. He writes:

Four hundred and thirty-seven essays on “The Essential Place of Religion in Education” have been submitted to the National Education Association in competition for a prize of one thousand dollars. As one of the judges, I have read the best of these essays, many of which were written by ministers and teachers. Nothing in them seemed to me more conspicuous than the lack of logical structure. Most of the writers used undefined terms with shifting meanings, and at times with no apparent meaning at all. Few of the writers felt the necessity of proceeding from evidence to conclusion by logical reasoning; yet all were attempting to prove a proposition. They were arguing, but with little regard for the principles of argumentation. In short, they revealed no power of sustained thinking.

Mr. Foster assigns as other causes of this intellectual stagnation of our young “students” the “alluring ease of

their environment," the dominance of intercollegiate athletics, the influence of college fraternities and a lack of interest in religion. Perhaps the author of "Vicarious Thinking" is not aware that in many Catholic colleges in our land the chief defect he deplores is corrected by a two years' course in scholastic philosophy which gives those who follow it a thorough training in logical thinking. It is by no means merely a history of philosophical systems as is the case in the average non-Catholic seat of learning. As for the other enemies of intellectual enthusiasm that Mr. Foster names, the "growing tendency toward luxurious living" on the part of students is checked, as a rule, by the necessarily economical administration of Catholic colleges; the fraternity evil simply does not exist in our educational institutions; the distractions arising from intercollegiate athletics our stricter discipline reduces to a minimum; and so far are Catholic students from showing no interest in religion, that an example of the vital character of our students' Catholicism may be found in the fact that nearly half the young men in the largest strictly classical college in the land, go to Holy Communion, on their own initiative, every day, most receive weekly, and all every month.

Krishna or Christ?

MR. TAGORE is a Hindu gentleman who has attained considerable fame as a poet: but no simple person, to whom language is a vehicle of expressing thought rather than concealing it, can well deny that Mr. Tagore is a pagan. His poetry, moreover, is pagan, too, as Mr. Joyce Kilmer pointed out some time ago in these columns. But a writer in the *Poetry Magazine* seems to think it a cruel injustice to call Tagore a pagan. The critic graciously concedes that the Hindu poet is "not a Catholic," but remarks: "I should hesitate to call him less a Christian than many that I know; but if Mr. Tagore had been born a Catholic (whether in Brooklyn or Calcutta) would Mr. Kilmer have felt that it was unfitting to link his name with that of St. Francis or Thomas à Kempis?"

If our hesitating critic has only a scant knowledge of Christianity, he has none whatever of mysticism; nevertheless into the realms of mysticism he rushes with a fatuous disregard of consequences. Of course, it all depends upon what is meant by mysticism and mystics. I doubt very much," says the writer in the *Poetry Magazine*, "if the mind of the mystic recognizes any distinction between Krishna and Jesus Christ"; though Tagore's critic had charged him with substituting fatalism for hope, Nirvana for Heaven, and Krishna for Christ. The whole world teems with "mystics," from Washington Square to Mount Athos; and they are of all kinds. And the mysticism of Tagore, like that of the sighful Omar Khayyam, is but pessimism; artistically imaged, but pessimism none the less. Even such symbols as temple bells, water-jars, and the desert, which are said to ex-

press desire for the mystical union with God, can point to nothing better than a negative union, a final absorption or annihilation of personality in Nirvana.

The distinguishing mark of the true mystic is not the faculty of rare exotic imagery, but the possession of sound common sense. For your mystic who has really entered upon the way of mystical contemplation finds himself sooner or later faced with the choice between practicality or insanity. "I am come," said the Great Mystic, "that they may have life; and may have it more abundantly." And this fulness of life, translated by the burning fire of love—for the mystic is simply the supernatural lover—into sanctified common sense, is the raft that bears the Catholic mystic safely across the dangerous ocean of mysticism. For there is no doubt that they alone are true mystics whose vision of contemplation rests not upon the silent emptiness of the desert, or upon the frail earthen water-jar, but on a living Person, whom they touch and taste and handle.

But the mysticism of the moderns is a name and nothing more, and the temple bells are of all symbols the most fit, for the temple bells will tinkle to any wind that blows upon them. It is not surprising after all, that the writer in the *Poetry Magazine* should want to link Tagore with St. Francis or Thomas à Kempis. For this question does not turn upon being "born a Catholic," whether in Brooklyn or Calcutta, but it does turn upon so simple yet tremendous a thing as an attitude of mind which does recognize a distinction between Krishna and Christ. As this distinction, moreover appears to be of a fundamental character, the Christianity of Tagore will largely be bound up with what he thinks of Krishna, which, in a few words, is the whole Catholic objection to the Tagore craze.

LITERATURE

XIV—St. Thomas Aquinas

WITH mild, magnanimous gaiety Aquinas accepts the nickname "The Dumb Ox" fastened on his huge Falstaff frame. Indeed, with rare medieval charm he suggests, in his preface to the "Summa," that he, the great meek-eyed ox, will write a great, simple book which will be as milk for babes. Yet the age he wrote for was not a child in thought, but a man in full habit, capable of assimilating the strong meats of thinking, nor was it in *extremis*, that it should need milk.

But it may be questioned whether we moderns, who are children only, in our ignorance have not reached a point of ill-health, through self-indulgence, where a milk diet of thinking is absolutely imperative. Milk as the doctors assure us is not a food; but, *food*. I do not here speak of those man-made or man-desecrated milks which are humanized or sterilized beyond redemption. They may still be milk; but they have ceased to be food. I mean the untainted elemental milk from the udder or the breast. This thing, the property only of mammals, is a synthesis of all other foods, in such a human form divine that the young or ailing live on it when they would die on aught else.

Now, the modern mind has not yet succeeded in making a synthesis. There have been tragic efforts here and abroad; but nothing final. Spencer alone among our English-speaking

thinkers undertook to synthesize knowledge. He had a bad novitiate in an engineer's office, and in the citadels of agnosticism. In the end his synthesis showed vast gaps; which he pathetically excused with the plea of ill health. France gave us the synthesis of Comte. It was almost perfect so far as it went; but it did not go over the ankle. There was no room in it for spirit; and the author of the synthesis began the undertaking by throwing himself into the Seine in a fit of madness. Germany has had a genius for syntheses. There, in fact, synthesizing is not sporadic like geological faults; but regular like a disease. Most of the syntheses quite naturally glorify Germany and quite cheerfully overlook humanity or God.

The thirteenth century entered gaily as a child into the kingdom of thought. Men like Aquinas and Dante, who is only chronologically of the fourteenth, took possession of thought, as a child entering a room takes possession of all its inmates. It was part of the humility of this precocious child among the centuries to appropriate what truths had been spoken, no matter where or by whom spoken. St. Thomas certainly believed in a Communion of Saints. But his devotion to Plato and Aristotle shows him quite as devoted a believer in the Communion of Philosophers. Indeed the pages of the "Summa" might almost leave us in doubt whether this man set more store by Augustine, Chrysostom, and the Christian Fathers than by Plato, Aristotle and the pagan thinkers.

His reverence for truth and for philosophers, the high priests of truth, has found few imitators in the philosophers of the past three centuries. Even when Aquinas refuted a philosopher he did him the honor of understanding him. It was his engaging way of worshipping truth. But the philosophers mostly dominant in Western Europe since the sixteenth century have thought the Dumb Ox of Sicily not worth understanding; even when he was worth refuting. He was set aside as barbarous, like the cathedral of Lincoln, or Chartres, or Cologne. No doubt in his exile from the appreciation of later ages he was content with his fellow-exiles.

We have said that modern philosophy does not give us a synthesis. An almost brief expression would be the naked saying, "There is no modern philosophy." So that in sheer despair the present age must save itself from shipwreck by laying hold of the last complete synthesis: the "Summa" of Aquinas. We must take it or sink, for there is no other synthesis whereby we moderns may be saved.

By his birth in the thirteenth century St. Thomas was an encyclopedist. Men in those days made a unity of all their knowledge or their craft. Everything they knew or could make was at last put into a book or a minster. If they were philosophers they wrote, like St. Thomas, a Summa; if poets they sang, like Dante, a Paradise. But in their synthesis or their song they were always children of the people. Their thought or poetry was no self-centered disdain for the thoughts and songs of men who had gone before. To break abruptly the thread of philosophy or poetry they looked upon as an insult not only to the Muses, but to humanity. To decry Plato or Homer was to lay profane hands on mankind's holy of holies. It was to deny the catholicity of truth; for even the lowliest of mankind had accepted the substance of what philosophy and poetry had bequeathed to mankind.

The first framework of the synthesis made by Aquinas is the mind of Aquinas. It is questionable whether any other mind since his days could have housed so many thoughts and facts as that of this genius who is reported to have known the Bible and the Metaphysics of Aristotle by heart. The second framework of the synthesis is the Credo and the Decalogue. It is a bold appeal to the faith of millions. It is not an insult offered to mankind in the mass. Indeed it is almost an explicit assertion that the chief function of wisdom is to coincide with mankind; and that the chief duty of philosophy is to justify our intuitions.

The great thinker pays his readers the delicate compliment of setting his thoughts before them mirrored in a flawless unimpassioned style which hides itself behind the truth revealed. It will be almost impossible for the reader of these mathematically exact reasonings to imagine their author as a poet or as a mystic. Yet the Dumb Ox wrote the "Adoro Te"; and is a canonized saint of the Catholic Church. A poet and no mean judge of his craft, Coventry Patmore, has written of "the substantial poetry of imaginative insight into the noblest reality" found in Aquinas: "Aquinas is to Dante as the tableland of Thibet is to the Peak of Teneriffe; and the first is not less essentially a poet, in the sense of a seer, because his language is even more austere and without ornament than the latter."

On his mysticism the Catholic Church, that most accredited of all critics, has passed the final judgment of canonization. With such witnesses to the supreme qualities of his mind, fancy and soul, the Dumb Ox may well find a new welcome in the mind and heart of the English-speaking peoples, who need nothing so imperatively as a fixed center for the widening circumference of their theories and thoughts.

VINCENT M'NABB, O.P.

REVIEWS

The Church of Christ: Its Foundation and Constitution. By Father PETER FINLAY, S.J. New York: Longmans, Green & Co. \$1.00.

It was a priori likely that anything that Father Finlay might write on the Church would be thorough; his long experience as a lecturer in theology made this a foregone conclusion; his book is more than this: it is so persuasive that it supplies a great need. One of the most striking things about Catholics is their absolute submission to the Church's authority. With unquestioning faith they assent to her teaching and with unwavering obedience they acquiesce in her discipline. They have done so all their lives; they will do so till they die. They have one answer ready when challenged by themselves or others, they are certain that the authority of the Church is all-sufficing. So it is. But it sometimes happens that even educated Catholics do not realize that their certainty is based on other grounds than the Church's assertions, grounds that are eminently reasonable, and capable of convincing intelligent inquirers who start with no other convictions than belief in God's existence. The Church has well-authenticated credentials, founded on history and logic, for her claim to be sole accredited teacher of religion, vested with infallibility and Divine authority.

It is to meet the needs of just this class that Father Finlay's book has been designed. Its excellence lies not in any originality of matter: this would be impossible; nor in sequence of thought: others have been no less logical; but in the fact that he has avoided the two pitfalls of being too profound or too popular, or rather has succeeded in being profound without being technical, and popular without being superficial. No frightening subtleties of exegesis, no forbidding accumulation of references that cannot be verified by the ordinary reader cloud the issue; except for an occasional passage taken from the Fathers or the Councils, the citations are almost exclusively from the New Testament, considered as an historical document. Father Finlay believes that the ordinary lay mind is not easily convinced by single texts, so his argument proceeds by way of accumulation, with the result that it is very convincing.

Laymen who wish to get a more intelligent grasp of the grounds on which their submission is based will find the volume complete and satisfying, and Catholics in general will be glad to know that there is a book that for literary excellence, soundness of reasoning, clear presentation of the foundations

of the Catholic position, and most of all for persuasive force, is likely to convince and certain not to offend their inquiring non-Catholic friends. The author has been able, through the generosity of a friend, to have this excellent book published at a price within the reach of slender purses. J. H. F.

A Primer of Peace and War: the Principles of International Morality. Edited for the Catholic Social Guild by CHARLES PLATER, S.J., M.A. New York: P. J. Kenedy & Sons. \$0.80.

Over There: War Scenes on the Western Front. By ARNOLD BENNETT. With Drawings by Walter Hale. New York: George H. Doran Co. \$1.25.

France at War: On the Frontier of Civilization. By RUDYARD KIPLING. Garden City, N. Y.: Doubleday, Page & Co. \$0.50.

Belgium Neutral and Loyal. By ÉMILE WAXWEILER. New York: G. P. Putnam's Sons. \$1.25.

Through Terror to Triumph. Speeches and Pronouncements of the Right Hon. David Lloyd George, M.P., Since the Beginning of the War. Arranged by F. L. STEVENSON, B.A. (Lond.). New York: George H. Doran Co. \$1.00.

Between the Lines. By BOYD CABLE. New York: E. P. Dutton & Co. \$1.35.

In the Hands of the Enemy: Being the Experiences of a Prisoner of War. By BENJAMIN G. O'RORKE, M.A., Chaplain to the Forces. With Illustrations. New York: Longmans, Green & Co. \$0.50.

War books continue without cessation to pour from the press. So much has been written of late concerning the war and from so strictly partisan a point of view, so many authors have allowed violent sympathy to play fast and loose with principle, that it is a relief to find our first book one which builds upon reason only. The editor and his collaborators are all English it is true, and have quoted mainly from English sources, but they have laid under contribution the standard writers of all nations, and have endeavored with considerable success, to give a clear, impartial, abstract presentation of the Catholic principles that underlie international relations. The book will be valuable for all who wish to clarify their ideas on a subject that just at present is much clouded.

In order to keep those at home enthusiastic about the war it was a shrewd move to have distinguished men of letters go to the firing line and then describe what they saw. This is what Mr. Bennett and Mr. Kipling have done. The latter's six short papers of impressions at the front are preceded by the verses on "France," written a year before the present conflict began. He sings:

From each other's throat we wrenched valor's last reward,
That extorted word of praise gasped 'twixt lunge and guard.
In each other's cup we poured mingled blood and tears,
Brutal joys, unmeasured hopes, intolerable fears,
All that soiled or salted life for a thousand years.
Proved beyond the need of proof, matched in every clime,
O companion, we have lived greatly through all time.

The well-known characteristics of Mr. Bennett's style make his war book particularly readable, for his scenes and men really live. The description of Reims Cathedral and of ruined Ypres is rich in striking details, and the story of his journey through the trenches is by no means dull. Neither he nor Mr. Kipling seems very fond of the Germans.

In Emile Waxweiler's well-documented and calmly-reasoned book is presented a strong brief for Belgium. He analyzes carefully the conversations and correspondence that took place among European diplomatists and ministers prior to August 9, 1914, regarding Belgian neutrality and maintains that the interpretation German writers have put on a certain clause in a document that was found in the Brussels war office is quite unwarranted. The next volume on our list contains nineteen ad-

resses bearing on the war that England's Minister of Munitions delivered from September 19, 1914, to August 5, 1915. "Every shell a lifeguard!" is his slogan and he appeals earnestly to the taxpayer and the workman to make cheerfully every sacrifice that the proper arming of the troops at the front demands.

"Between the Lines" is a punsome title, for the author explains that the fourteen stories in the book were written on the western front, "within sound of the German guns and for the most part within shell and rifle range," and that it is meant to give those at home some idea what horrors are implied in an official report that announces, for example, that "to the right a violent artillery bombardment has been in progress," or that "a mine was successfully exploded under a section of the enemy's trenches." Mr. Cable spares the reader few details of the merciless character of trench warfare today, yet the graphic descriptions he gives of the fighting now going on in France will seem very weak and inadequate, no doubt, to those actually engaged in it. The author of our last book, notwithstanding his name, is an Anglican minister who was taken captive after the battle of Landrecies and imprisoned for a year in Germany. His manuscript was passed by the Kaiser's censors, and indeed the chaplain has few complaints to make about his treatment while "in the hands of the enemy." He likes to call the Catholic Church the "French" Church, and piously observes that in one prison "the three branches of the Catholic Church worshiped God in the same room." W. D.

Historical Records and Studies. Edited by CHARLES GEORGE HERBERMANN, LL.D. Volume VIII. June, 1915. New York: The United States Catholic Historical Society.

Dr. Herbermann continues in this number of the "Records" his most important history of the Sulpician Congregation in the United States, the present chapters dealing with the administrations of Father Nagot and Father Tessier at St. Mary's Seminary, Baltimore, and the progress of St. Mary's College and other subsidiaries of the seminary. In addition to an illuminating view of higher education in the first decade of the nineteenth century, the details show how loyal the Sulpicians who had come here from France were to the fundamental ideals of their founders, the illustrious Fathers Olier and Emery. Other papers making up the contents of this number of the "Records," several having illustrations, are: "Dr. John McLoughlin," Rev. T. J. Campbell, S.J.; "Mission Work among Colored Catholics," Thomas F. Meehan; "Two Letters of Mother Seton"; "Evils of Trusteeship," Rev. Gerald C. Treacy, S.J.; "Der Neue Welt-Bote," Charles G. Herbermann, LL.D.; "Letters of Father Adam Gilg, S.J.," with notes of Professor August Rupp; "Joseph Picot Limoëlan de la Clorivière," Pierre Marique, Ph.D.; "The Reverend Lawrence Græssel," Henry F. Herbermann, LL.B.; "Joseph Sadoc Alemany, O.P., Archbishop of San Francisco," Gaynor Maddox; "Register of the Clergy Laboring in the Archdiocese of New York"; Book Review, Necrology. T. F. M.

The Complete Poetical Works of Robert Browning. New Edition. With Additional Poems First Published in 1914. New York: The Macmillan Company. \$1.75.

This is a neat, strongly bound volume of more than 1,300 pages, edited very economically and sparingly by Augustine Birrell and containing, with other matter in the appendix a short account, by Frederic G. Kenyon, of the Browning MSS. and their dispersion at the sale of Messrs. Sotheby, Wilkinson & Hodge in May, 1913. The additional poems mentioned in the title of the volume are few and slight, with little or no biographical, critical, or historical interest. Only blind devotees of Browning may be expected to welcome

them. They are printed in the appendix together with some minute criticisms of Browning's earlier poems by Elizabeth Barrett, the future Mrs. Browning. These will be read curiously by literary students. The book is a book of reference. Who will ever plough through this mountain of an industry that was wont to set itself for taskwork a poem a day for a fortnight? Literary students, who find the reading of Milton's "Paradise Lost" a difficult performance in these giddy times will balk at Browning whole. Piecemeal he will go down. It is well for him that a poet is judged by his best. His best is beyond the reach of *tempus edax*. But he could be bad, and his bad is horrid.

As one turns over these pages it is hard to avoid thinking that Browning, for all his long years in Italy, is the least cosmopolitan and the most insular and provincial of our great English poets. Why he should choose to live so long in a Catholic Latin country is difficult to determine, unless we suppose that he was satisfied with a genial climate and the inanimate beauties of nature and art. His Catholic ecclesiastics are all cunning; his Italian men are mostly conspirators or assassins; his Italian women are nearly all frail and picturesque. His Italy is a crude, highly colored Italy of the grand opera. Imagine the cynical moralizing of a bright, young Dissenter, reared in a strictly Methodist neighborhood, in the gallery at his first opera. That represents roughly a frame of mind from which Browning was never able entirely to shake himself free.

J. J. D.

The Case of American Drama. By THOMAS H. DICKINSON. Boston: Houghton, Mifflin Co. \$1.50.

This volume of 223 pages, by an Associate Professor of English at the University of Wisconsin, discusses the present status and future outlook of the legitimate drama in America. In common with all lovers of the great art histrionic, the author realizes that American drama, i. e., the body of plays and school of dramatic interpretation which will be so distinctly national as to be typical of the genius of free America, is, as yet, a name only and a cherished hope. But Professor Dickinson's book is by no means a Jeremiad. While admitting frankly the decadence of the American stage at the present moment, and though severe in his analysis and indictment of the sordid commercialism that has transformed a once noble art into a questionable business, the general tone of the criticism is optimistic. The author distinguishes clearly between the basic causes of the present chaotic state of affairs, and the instruments that were only factors in the process of devolution. Among the latter he includes the syndicate with its attendant evils, the lack of systematic training for young players and the mediocre talent of the great body of native playwrights. How are these evils to be met and eradicated? While attempting to answer this pertinent question, Professor Dickinson gives an instructive account of the methods by which the drama has been safeguarded in Europe from the incubus of commercialism that has proved the stage's undoing in America. But at the end of his sketch of the Comédie Française and the subsidized theaters of Germany, he wisely concludes that such forms, though suggestive and stimulating to thoughtful endeavor, could not be successfully duplicated in America.

Despite much that is not heartening, the author already sees signs of better things in the marked development of pageantry, masques and outdoor festivals during the last few years. We are turning to our own historical background for our themes; these are the external expression of the soul of America, the internal will come next: the message. The author has delivered his own message in a simple, easy style that is devoid of the sounding pedantry that not infrequently disfigures the contributions of university professors. Without once invoking the *Zeitgeist* or the materialistic concept of history, and

without so much as mentioning evolution or "cosmic solidarity" he presents the case of American drama in a friendly and helpful spirit, neither dogmatizing incontinently nor spinning bizarre theories based on biological analogies, but simply indicating in a practical way, the native forces that may, in the fullness of time, bring forth an American drama that will be appropriate to the event.

E. A. W.

A Budget of Paradoxes. By AUGUSTUS DE MORGAN. Second Edition. Edited by DAVID EUGENE SMITH. Two Volumes. Chicago: Open Court Publishing Co. \$3.50.

It is forty-three years since the first edition of De Morgan's "Paradoxes" was issued by Mrs. de Morgan. The new edition, despite the author's religious antipathies, will be welcomed by all lovers of the odd in science, literature and social life. Like Isaac Disraeli, in "Curiosities of Literature," De Morgan has left us a veritable mine of information, the result of an old-fashioned capacity for a tremendous lot of reading. The paradoxes here recorded are chiefly in the realm of mathematical and natural science. The reader may revel in anecdotes about deluded mathematicians who lived in the futile hope of squaring the circle, calculating the value of π , and such like not-over-hilarious achievements. If De Morgan had only kept to his last! When he leaves mathematics and dabbles in religion, he shows ignorance and bigotry. Priests are an abhorrence. St. Augustine is a "freakish arguer." Milner's "The End of Religious Controversy" should be entitled "The Floor of the Bottomless Pit." The opprobrious term "Papist" is the only one fit for us; "Roman Christian" might be allowed; "Roman Catholic" is misleading. The medal given Wiseman for the defense of the Faith was entitled *Pro Fide Vindicata*; that meant, says De Morgan, "for the defense of a fiddle string," the Catholic idea of faith, *fides*, being not worth more than a fiddle string!

W. F. D.

The Modern Study of Literature. By RICHARD GREEN MOULTON. Chicago: University of Chicago Press. \$2.50.

This volume is a recent product from the pen of one of the first literary scholars of the day, a man whose work in interpretation, especially among the ancient classical exemplars is above criticism, and he has brought to the writing of the present book the same cultured judgment and power of analysis, together with a style which while never trivial is never tedious. The book, though of convenient size, covers a great field. One section after nicely formulating and fully discussing the ancient problem of the distinction between poetry and prose takes up historically the evolution of the epic, the drama and the lyric. But the main purpose and flavor of the book is profoundly critico-analytical. The essence of that elusive thing called literary form is held up to an investigation which while searching is intensely sympathetic. First its varieties are exposed and expounded, then its unity, and lastly its reflection as comprised in literary taste. A long but never superfluous treatment of criticism considered as an appraising of literary effort, or as itself the vehicle of literature then follows. The consideration of literature's relation to philosophy as a "mode of thinking," and finally of literature as a mode of art is next in order. In conclusion ancient and modern methods of literary study are reviewed and compared. Altogether the book is a treasure, reflecting the most trained insight and widest culture.

T. B. C.

Sumerian Epic of Paradise: the Flood and the Fall of Man. By STEPHEN LANGDON. Philadelphia: Publications of the Babylonian Section of the University of Pennsylvania.

To a translation, transliteration, transcription and photographic reproduction of a three-segment tablet, on which a Sumerian scribe has written the tradition of the end of Paradise, Mr. Langdon prefixes a synopsis of another Sumerian poem on the

Creation and the Flood, a discussion of the site of Paradise, and a comparative study of cognate Babylonian, Hebrew, Egyptian and Greek traditions. With the distinguished author's purely scientific work no fault can be found. The same cannot be said for all of his deductions. There is, for instance, no solid reason for asserting that the Hebrew tradition of the history of man from his creation to the days of Terah and Abraham is a product evolved from Babylonian doctrines, or that Eve is a survival of the ancient west Semitic mother goddess, or that the Hebrew of Gen. iv, 1, ascribes to the mother of all the living the words "I have created a man with Jahweh." The basic error of all such assertions is due to a prejudice in favor of the popular theory of evolution, and the consequent desire to make facts square with theories rather than theories with facts.

J. T. L.

BOOKS AND AUTHORS

Ill-informed persons who believe that the cause of the present state of things below the Rio Grande is purely social and economic may find enlightenment in what a "Mexican Lawyer" has written for the current *Catholic Mind*. He shows that in his country there has never been real antagonism between the masses and the classes. Mexico's dreadful condition today is due, he shows, to the selfish ambitions of a few anti-Catholic bandits, who never would have been able to attain the bad eminence they now enjoy were it not for the sympathy and help they receive from over the border. E. C. Hendrix then tells how warmly the Mexican people are attached to the Church, and broadly sketches the benefits Catholicism has conferred on them. The number ends with two short papers entitled "Reflections on Mexico" and "A Query and an Answer."

"Scally, the Story of a Perfect Gentleman" (\$0.75) by Ian Hay, and "America at Work" (\$1.00) by Joseph Husband are attractive little books that have recently come from the press of the Houghton, Mifflin Co. The first is a dog story told with great wit and humor and the other is made up of a dozen well-written papers descriptive of our great industries, the "Sempaphore" and the "Skyscraper" being particularly good.—"Katrinka, the Story of a Russian Child" (Dutton, \$1.25) by Helen Eggleston Haskell is the latest of "The Little Schoolmate Series," the six preceding numbers of which have already been favorably noticed in AMERICA. The heroine of this volume becomes a famous dancer and secures the recall of her parents from Siberia.

"Thoughts of the Servant of God, Sœur Thérèse of the Child Jesus" (Kenedy, \$0.60) which an Irish Carmelite has translated from the French "Pensées" makes an excellent holiday book for the numberless friends of the Little Flower. Under twoscore captions are arranged short reflections of the saintly nun on hope, zeal, simplicity, etc., and the book is attractively bound and printed. "The Loneliness of Christ" by Robert Keable, (Dutton, \$0.75) is a beautiful study of the isolation experienced by the Son of God in most of the phases of His mortal life and the necessity of self-discipline in those who would walk in His footsteps. In sentiment and spirit it is so generally Catholic, with not more than a few jarring notes, that one wonders how it comes to pass that the author can remain outside the Church.

As was to be expected, the *Dublin Review* for October is quite warlike in character. The anonymous author of a paper on "Religion in the French Army" asserts that not all the 20,000 priests, seminarians and religious who have been called to the colors are actually fighting on the firing line.

Some 300 priests are acting as official or unofficial chaplains and "by far the larger number" of the remainder are employed as hospital assistants, stretcher-bearers and clerks. But all the clergy under thirty years of age and in robust health are combatants in the active forces. What kind of priests these men will be after the war is over remains to be seen. There is a good article on "The Teutonic Knights and the Kingdom of Prussia," by Mgr. Barnes; Mr. Mallock contributed a very readable "Romance of Early English Trade with Russia," and papers that should prove of special interest are W. R. Castle's "Some American Problems" and Mr. Ward's notes on Notre Dame University, Indiana. The latter's paper, however, contains errors of fact that a competent American reviser of the manuscript could have corrected.

It would be too much to expect perhaps that Mr. Eden Philpotts should write a book that would be absolutely unobjectionable from the Catholic point of view, but in his last novel, "Old Delabole" (Macmillan, \$1.50), he has almost succeeded. The scene is laid in North Cornwall, and the life of the quarrymen in the little village has the air of being depicted from actual observation. It is very real, and in spite of the Methodistic hardness which characterizes most of the characters, has passages of elevated spiritual insight. There runs through the volume a thread of romance, but the author is more concerned to describe a people than to tell a love story.—Sylvia Marshall, "The Bent Twig" (Holt, \$1.35) of Dorothy Canfield's latest book, became so tired of hearing her professional father citing Emerson's "What will you have, quoth God. Take it and pay for it," that she was ready "to get right up and scream." "It makes me feel," she explained, "as though somebody had banged a big door in my face and shut me up in prison." The account of how the heroine learned to apply the text to her home, school and college life in a State University town of the West is the best part of the novel.

In studying foreign languages, now more than ever perhaps, practical drill in conversation is being urgently recommended by all school authorities. To meet this requirement, Messrs. Bierman and Frank have prepared a "Conversational French Reader" (Allyn & Bacon, \$0.80), which, though a theme-book and reader, is primarily intended as a manual of conversation. This volume is well planned; the exercises are effective, on topics of timely interest, and the devices accompanying each exercise very helpful. The little work should commend itself strongly to the consideration of instructors in French. Everywhere in the book, in the preface, illustrations, selections, there is a gratifying note of cheerfulness which has been deliberately fostered by the authors.—From the same firm and typographically a fellow to the foregoing, comes a new and attractive edition of "L'Abbé Constantin," with copious notes, grammar lessons and exercises. Many learners would prefer less or nothing of the grammar lessons and more of the exercises.

"Six Little Ducklings" (\$1.00), written and illustrated by Katharine Pyle, and "The Wishing Fairies" (\$0.75), by Madge A. Bigham, with drawings in color by Fanny Y. Cory, are attractive books that Dodd, Mead & Co. have published for small children to read, hear read, or look at. The ducklings' adventures are very exciting, and the fairies are most generous in granting every child its favorite wish. Then if little boys and girls of the second and third grades should like to know all about "Nixie Bunny in Holiday-Land" (Berkley-Cardy Co., Chicago, \$0.40), Joseph C. Sindelar's prettily illustrated "rabbit-story of the holidays" is probably just what they are looking for.—Admirers of Pollyanna, the incurable little optimist, will doubtless be interested in "The Glad

Book" calendar for 1916 (Page, \$1.50). Cheering words from Mrs. Porter's books are arranged on fifty-two panels, each of which is graced with a picture of Pollyanna and scenes of her home.

In the "True Stories of Great Americans" series, (Macmillan, \$0.50) "Robert Fulton" by his great-granddaughter, Alice Crary Sutcliffe, is the latest contribution. As in preceding volumes comprising biographies of Captain John Smith, Benjamin Franklin and General Robert E. Lee, the aim has been to describe interestingly and vividly lives of the great men who toiled to lay strong and solid foundations for the American Republic. Miss Sutcliffe has made clear the principles that marked the life of her ancestor, and the great characteristic of hard work that displayed itself throughout his useful life. The book is written for the most part with the child's point of view in mind, though older readers may learn an immense deal about Fulton's early experiments with submarines, torpedoes and steamboats.—"The Evolution of Literature," by A. S. Mackenzie, (Crowell, \$1.50) is an attempt to get at the beginnings of literature and show that there has been a gradual development according to fixed laws, from primitive beginnings to the comparatively higher types of modern times. The argument is not more convincing than that for evolution in the organic world, which, to be sure, is scant praise. Those, however, whose field is comparative literature, will find many things of interest and value in the volume.

BOOKS RECEIVED

- Abingdon Press, New York:**
Historic Churches in Mexico. With Some of Their Legends. By Mrs. John Wesley Butler. \$1.50.
- Richard G. Badger, Boston:**
Clouded Amber. By Patience Warren. \$1.35.
- Dodd, Mead & Co., New York:**
The New International Encyclopedia. Vols. XIII-XVI. Jovanovic-New Forest.
- Funk & Wagnalls, New York:**
How to Live. Rules for Healthful Living Based on Modern Science. By Irving Fisher and Eugene Lyman Fisk, M.D. \$1.00.
- Ginn & Co., Boston:**
The New Hudson Shakespeare. Introduction and Notes by Henry Norman Hudson, LL.D. Edited and Revised by Ebenezer Charlton Black, LL.D. (Glasgow), with the Cooperation of Andrew Jackson George, Litt.D. (Amherst). Macbeth, King Lear, Julius Caesar, As You Like It, A Midsummer Night's Dream, The Merchant of Venice, Much Ado About Nothing, The Comedy of Errors, Twelfth Night. \$0.30 each.
- Houghton, Mifflin Co., Boston:**
The Little Book of American Poets (1787-1900). Edited by Jessie B. Rittenhouse. \$1.25; The Mexican Twins. By Lucy Fitch Perkins. \$1.00; Is War Diminishing? By Frederick Adams Woods, M.D., and Alexander Baltzley. \$1.00; David Penstephen. By Richard Price. \$1.35.
- John Lane Co., New York:**
The Collected Poems of Rupert Brooke. With an Introduction by George Edward Woodberry, and a Biographical Note by Margaret Lavington. \$1.25.
- J. B. Lippincott Co., Philadelphia:**
Heroes and Heroines of Fiction, Classical, Mediæval, Legendary, Famous Characters and Famous Names in Novels, Romances, Poems and Dramas, Classified, Analyzed and Criticized, with Supplementary Citations from the Best Authorities. By William S. Walsh. \$3.00; Universal Pronouncing Dictionary of Biography and Mythology. New Fourth Edition, Thoroughly Revised. By Joseph Thomas, M.D., LL.D. \$10.00.
- The Macmillan Co., New York:**
The Famous Cities of Ireland. By Stephen Gwynn. \$2.00.
- John Jos. McVey, Philadelphia:**
The Theory and Practice of Educational Gymnastics, Embracing Free Exercises, Rhythmic Steps, Track and Field Work, Games, Apparatus Work. By William A. Stecher, B.S.G. \$1.50.
- G. P. Putnam's Sons, New York:**
The Ethics of Confucius: the Sayings of the Master and His Disciples upon the Conduct of "The Superior Man." Arranged According to the Plan of Confucius, with Running Commentary by Miles Menander Dawson. \$1.50; The Golden Slipper and Other Problems for Violet Strange. By Anna Katharine Green. \$1.35.
- G. Arnold Shaw, New York:**
Wood and Stone: a Romance. By John Cowper Powys. \$1.50.
- Fred'k A. Stokes Co., New York:**
The Lord of Misrule and Other Poems. By Alfred Noyes. \$1.60; Emma McChesney & Co. By Edna Ferber. \$1.00.
- Yale University Press, New Haven, Conn.:**
Ethics in Service. By William Howard Taft, LL.D., D.C.L. \$1.00; Sappho in Levkas and Other Poems. By William Alexander Percy. \$1.00.

EDUCATION

The Gary Plan: a Popish Plot

THERE was once a lady of philosophic mind who after years of reflection announced that the source of most mundane evils was "the Pope in the Vacuum." Her name, I believe, was Eliza Jane Stafford, and she was a missionary; but whether the Eternal City ever became, as she had piously planned, a scene of her fruitful labors, I am unable to say. She lived, for the most part, within the sound of troubled waters. Unlike Mrs. Poyser, who could fall with remarkable facility "from the key of D with five sharps to the frank and genial C," this lady's career was a series of flats and discords. Giant Popery lay in wait for her at every turn of the road, and so dreadful an apprehension is quite enough to wreck the harmony of even the most blameless life. Never strong after the Syllabus of Pius IX, the Decrees of the Vatican Council were her death-blow; but before she passed to a land where Papists cease from troubling and Councils are at rest, she had gathered about her a number of zealots, some of whom survive to write to the newspapers, denouncing the Gary Plan as a popish plot.

CATHOLICS AND THE GARY PLAN

The aberrations of the human mind are as tortuous as the convolutions of a highly developed cerebellum, and much more interesting. To begin with, the Catholic Church has no deeper interest in the Gary Plan as a problem of practical pedagogy, than she has in a reconciliation of the various theories, advanced by sundry German scholars of repute, touching the original habitat of the cassowary. It is not her system, but Mr. Wirt's, or was before the cobblers began to improve it. Religious instruction, as Mr. Wirt has insisted, almost with peril to his vocal cords, forms no essential part of the Plan. Provided that the school and church authorities agree on the practical details, and provided further that parents expressly wish it, children may receive this training, but not on the school premises, nor as part of a curriculum for which scholastic credit is granted. One need not be one of Macaulay's schoolboys to see how far short of the Catholic ideal this arrangement falls. Religion is the very soul of the Catholic school; it is not something merely added to secular instruction, but a spirit which pervades, corrects and elevates the whole process of education. Mr. Wirt can hardly be blamed for presenting the non-sectarian view which allows gymnastics or shopwork to be substituted for religion. He is legislating not for Catholic but for public schools.

SOME ADVANTAGES

It is probably true that many Catholics are inclined to favor the Gary Plan precisely because it may afford the non-Catholic public school child the chance of some religious training. The problem of a coming unchurched generation, recruited from the ranks of Protestantism, does not press on the Catholic as a personal matter; nevertheless, as a citizen interested in good order, he cannot but own to a feeling of apprehension at the thought that millions of children are growing into maturity utterly without religious education or even affiliation. Newman once raised a storm when he remarked that he considered the Established Church to be an effective bulwark against errors more fundamental than her own; but the fear which today moves many Catholics to believe that some religious feeling and principle are better both for the State and the individual than utter indifference or actual hostility, will not now be taken as smacking of latitudinarianism.

NO SUBSTITUTE FOR CATHOLIC SCHOOLS

This consideration may explain why some Catholics have spoken and written in favor of the Gary Plan. Another reason

affects Catholics themselves. The religious instruction period, if introduced, will give Catholic workers an opportunity to get in touch with those Catholic children who either by necessity or through the perversity of short-sighted parents, find themselves in the public school. Much good may thus be done; yet it cannot be too strongly emphasized that this is but salvage work and not what the Church understands by religious education; it is the choice of a lesser evil and in no sense a Catholic ideal. The Gary Plan, if presented as a satisfactory substitute for the parochial school, is to be absolutely rejected. What the Church wishes in the education of her children is admirably expressed by the Baltimore Council, and has been repeated in numerous Pastoral Letters. The principles and directions there laid down are, and doubtless will continue to be, the norm and plan of action for both clergy and laity.

MASKS AND DARK LANTERNS

In New York and elsewhere, the controversy over the Gary Plan has dragged the ancient and utterly impertinent question to the fore: "Are Catholics plotting to gain absolute control of the public schools?" This foolish question, or some form of it, is apparently perennial; age cannot wither it, nor custom stale. Some busybody with a nose for statistics finds that a large proportion of the public school teachers are "Papists." His creative genius immediately invests these shrinking schoolmarms with all the dark and dubious qualities of a Guy Fawkes, transposed to a feminine key. He hears that the president of the School Board is suspected of being a Catholic, either because he takes an egg for his breakfast on Friday, or because his wife's grand-aunt is reported to have had an adopted daughter who died, it is said, murdered, it is whispered, in a convent in California or maybe in Florida, probably about the year in which Mrs. O'Leary's cow succeeded in making Chicago famous. If this unfortunate president escapes the accusation of being a tool of the Jesuits, it is only because the imagination of the anti-Catholic agitator has been diverted for the moment by the more alluring details of some impropriety upon which his alleged mind has chanced.

CATHOLIC PLOTS

Abandoning the policy of answering a fool according to his folly, it should hardly be necessary in this day of newspapers and moving-pictures, to state that American Catholics are not plotting against anything, even a "yellow" press. They are too busy with legitimate interests; they would hardly know how to go about plotting. For the most part they are ordinary persons, not marked off from the common herd by any peculiarity of physiognomy or garb, who grumble about the weather and the bad street-car service, who pay their taxes, "root" for the home team, carry umbrellas when it rains, and endeavor with varying degrees of success, to be good Christians and good citizens.

Drawing upon my own experience, I should say that Catholics are as much given to plotting as Jesuits are given to "gliding," or to hissing, between clenched teeth too, "Foiled again!" when the sturdy Protestant hero refuses to unhand them; but not more. As desirable citizens who mind their own business, they may pass; but if I had any plotting to be done, I should seek assistance elsewhere. Catholics could not "gain absolute control of the public schools" even if they wished it; and they do not wish it. They have troubles enough of their own. The country may be at rest. So far as the Catholic Church is concerned, the public schools will continue to muddle happily along under the benign smile of those areopagetically sapient bodies, their respective School Boards.

STATE AID

State aid for parochial schools is, however, another matter; but Catholics do not seem half so determined to get it as non-Catholics are to keep them from getting it. Contrary to Prot-

estant tradition, as retailed in the Protestant press, it is not "a burning question" either with clergy or laity. Once brought under discussion, however, the Catholic trait of unity in the Faith and divergence in nearly everything else, at once gives a delightful piquancy to the ensuing debate. Some Catholics, and they are probably a vast majority, hold that the system which forces a man to pay for a school to which he cannot in conscience send his children, is flagrantly unjust. But even among these, there is no commonly received opinion as to the method to be employed in removing what is felt to be a real injustice.

There are Catholics who favor a pro rata apportionment of the funds appropriated for public education, not as a gift or reward, but as a return in equity for work which many communities cannot do for themselves, and by which in any case, the State ultimately profits in an educated body of citizens. Others again, strongly oppose this plan. These believe that it is far better for the Catholic school to escape all State domination and the danger of undue State supervision, by relying for its support upon the generosity of the Catholic people.

REST FOR THE TIMOROUS

When taken up at all, these and cognate matters have been discussed by Catholics only in their private capacity. On the proposal to ask public funds for work done in the American parochial schools, neither the Church nor any body of ecclesiastics or laymen, has spoken with an authority binding the consciences and acts of Catholics. It is true that Catholics do not "approve of the system of educating youth, unconnected with the Catholic faith and the power of the Church," and would, if they could, bring about a change, not by "plotting," but by lawful means. Catholic educators are not alone in believing that the public school system, from a professional point of view, is far from perfection; and many educational leaders of the day share the Catholic conviction that the school which sharpens a boy's wits without strengthening his will by religious principles against evil, is as bad for the State as it is for the boy.

Catholics will, no doubt, continue to urge the correction of whatever they deem harmful in public education; but to ease the apprehension of the timorous, it may be stated in confidence, that there will be no "plotting." Dark-lanterns, masks, slander, dynamite and the torch, or their equivalents in the moral and physical orders, are singularly ineffective weapons with which to "gain absolute control over the public schools," or anything else. As a means of settling differences of opinion or principle, they have been eschewed by the majority of mankind, ever since our remoter ancestors crawled out of their reedy fens, and gave over the picturesque habit of painting themselves blue.

PAUL L. BLAKELY, S.J.

SOCIOLOGY

Child Legislation

"THE century of the child" is the name which has been given to the period in which we live. The title suggests the enthusiasm of a specialist in child-welfare problems rather than the quiet judgment of an unbiased observer. So many political, social and economic movements occupy at present the foreground of the civic stage and attract public attention that it would be hazardous to single out any one of them as giving the dominant tone to the motley scene we are witnessing, or in which we ourselves are perhaps active participants. Yet no one can gainsay the fact that a vast amount of attention has been focused upon the child, for better or for worse.

Even as this article is being written, the press service of the Children's Bureau of the United States Department of Labor announces that State health officials of thirty-nine

States have pledged their cooperation in the observance of a nation-wide "Baby Week," recently proposed by the General Federation of Women's Clubs. The Bureau's circular, we are further informed, is sent in response to inquiries from organizations in forty-five States and the District of Columbia. But the most convincing proof of the persistent agitation carried on throughout our country in favor of our little ones is the actual crystallization of the many and various welfare theories in the shape of child legislation.

EXTENT OF CHILD LEGISLATION

For those who have not closely followed the developments of this movement a survey of the laws for the benefit of children passed in a single year will offer a decided surprise. The retrospect, made possible by the report of the Children's Bureau, reveals a universal effort in the United States to deal with the various social and economic phases of the child problem by means of legislative enactments. Thus during the current year alone forty-five State and Territorial Legislatures and the Congress of the United States have passed laws affecting child welfare. The propaganda has extended even to the far distant Territories. Alaska, Hawaii, Porto Rico and the Philippines have all actively participated in it. A great variety of legal measures has naturally been suggested by the different conditions of the various sections. The following, according to the Children's Bureau, are some of the child problems dealt with by the various State or Territorial Legislatures.

NATURE OF THE LAWS

No fewer than twenty-seven States have during the past year amended their provisions for dependent children; eight have altered their treatment of juvenile delinquents; sixteen have strengthened their child-labor law and fourteen have legislated for the needs of the mentally defective or the feeble-minded. Public schools were opened for social-center purposes in three more States and in the District of Columbia. Nine States amended, or for the first time passed, a playground law. Four passed a vital-statistics law to assure a complete birth registration.

A few of the States are specifically selected for honorable mention by the Children's Bureau, because they have made notable advances during the past year:

Alabama, for example, whose Legislature meets only once in four years, enacted a new child-labor law, a compulsory school attendance law, an excellent desertion and non-support law and a State-wide juvenile court law. Florida remodeled its treatment of juvenile delinquents, recognized the principle of compulsory school attendance and appointed a State commission on the need for mothers' pensions. Kansas established an industrial commission to regulate hours, wages and conditions of work for women and minors, and a division of child hygiene in the State board of health; it also enacted a playground law and a mothers' pension law. New Jersey and Wyoming passed comprehensive acts relating to the care of dependent children, and Pennsylvania carefully drafted laws relating to child labor and vocational education.

INDIRECT CHILD LEGISLATION

This surely is a formidable list of legal enactments; but it does not complete the enumeration, since there still remain various forms of indirect children's legislation now under consideration in different States. Thus commissions have been appointed in Arkansas, Florida, and Utah, to report on the needs of the feeble-minded. A commission in New Jersey is drafting a State program for the reorganization of the public care of defectives, dependents, and delinquents. In Missouri and New Hampshire commissions are preparing State assistance for the blind. Delaware has its vocational education commission, and other States have commissions at

work upon minimum wage laws, mothers' pension laws, and social insurance, which is ultimately to provide for the little ones.

OUTLYING TERRITORIES

Particularly interesting, as showing how far the widening circles of this movement have reached, is the children's legislation enacted in various distant Territories. Alaska has forbidden the employment of boys under sixteen at underground labors in the mines; Hawaii has passed a curfew law applying to girls under sixteen in Honolulu; Porto Rico has introduced a modern juvenile court law; the Philippines have made provision for dental clinics in the schools and have found a public welfare board for the establishment and maintenance of social centers. There can be no doubt, therefore, of the intensity with which this movement is at present being propagated, the widespread interest it is arousing and the active support it is everywhere receiving. The evils it would combat are often only too real, and the miseries it is seeking to relieve may well arouse the sympathy of all good men. That care must be taken, however, not to give free hand to extremists and faddists is no less evident.

LEGISLATION AND CHRISTIANITY

Legislation cannot supply the place of Christianity, although the absence of Christianity, or the want of a consistent application of it, often makes legislation imperative. Were justice and charity to prevail, according to the law of Christ, there would be very little need, if any, for this multiplicity of human legislation and State interference. Under the existing conditions, however, children's legislation is not seldom of the utmost importance and a form of the truest charity.

Regarding the limits to be set to legislation of an industrial nature Pope Leo XIII writes: "The limits must be determined by the nature of the occasion which calls for the law's interference, the principle being that the law must not undertake more, nor proceed further, than is required for the remedy of the evil or the removal of the mischief." How deeply he was concerned in the welfare of the little ones is plain from the touching words with which he refers to them:

In regard to children, great care must be taken not to place them in workshops and factories until their bodies and minds are sufficiently developed. For just as very rough weather destroys the buds of spring, so too early an experience of life's hard toil blights the young promise of a child's faculties and renders any true education impossible.

CAUTION REQUIRED

Caution, too, must be exercised in promoting or supporting the various social laws and movements purporting to be in the interest of the child. Their promoters are often men without religion and not seldom even strongly opposed to the Catholic Church. Their object is not infrequently to harm or endanger the great Catholic works of charity everywhere carried on in the interest of God's little ones. There is a tendency to secularize charity, or rather to abolish it for the sake of a commercialized social service. The faithful religious, Brothers and Sisters, doing God's work for love of Him, are looked upon as rivals by those who would centralize and bring into their own control, as a business enterprise, all the labors in which individual Christian charity is to find its noblest expression.

There are movements, likewise, ostensibly begun in favor of the child, which are meant to promote ulterior purposes not in consonance with the best interests of religion and patriotism. There is often a serpent among the flowers and Catholics must exercise careful discretion in proving the nature of every measure before they give it their support, for

the world, the devil and the flesh are fighting for the possession of the child whose soul belongs to God alone.

JOSEPH HUSSLEIN, S.J.

NOTE AND COMMENT

Sweden has adopted a new and original method of dealing with the liquor problem. Its inventor is Dr. Ivan Bratt and it is known as the "Stockholm system." Its purpose is to place a limit to the amount of spirituous liquor allowed to any individual. Citizens in good standing can thus partake of such beverages within the bounds of moderation, as officially interpreted for them, but are prevented from falling into excess. Dr. Bratt, as might be expected, has been accused by some of being too moderate and by others of being too extreme in his reform. The fact is that the system is to go into effect for the entire Swedish nation after the first of January. Hitherto it has already been in operation in thirty-one of the one hundred districts into which Sweden is divided, and during the past year is said to have decreased the consumption of liquor from 5,004,542 liters to 2,979,682 liters.

Father Edmond J. Fontaine, stationed at Bartlesville, Oklahoma, is utilizing the parochial school building for English classes which he conducts for the benefit of several hundred Polish immigrants. The classes are excellently attended. Four evenings of the week, during the space of two hours, the young men who spend their day working at the zinc smelters of Bartlesville are taught by Father Fontaine the rudiments of the English language. In course of time they will likewise be instructed by him in American history and the nature of our civic institutions in order to prepare them properly for American citizenship and acquaint them with their rights, privileges and duties. The undertaking is in full harmony with the desires of our Government and affords a splendid opportunity for exercising a good moral influence over the young workingmen. There is a suggestion here which may well prove useful to others in handling the difficult immigrant problem confronting the Church in America. If pastors are not themselves familiar with the language of these immigrants or cannot spare the time to bear the entire burden, would it not be possible to have evening courses conducted in our schools under the auspices of Catholic laymen? The seed might thus be sown of a great Catholic movement.

A rather far-reaching decision bearing upon the administration of our immigration laws was made in the Portland case. A small number of immigrants in sound health and with sufficient means, arrived at New York with the intention of making their home at Portland, Oregon. They were forbidden, however, to proceed for the reason that they were "likely to prove a public charge," because labor conditions in Portland were reported to be bad and it was thought probable by the immigration board that they would not be able to find employment there. The Supreme Court decided that the board was acting beyond the sphere of its authority and had no right to judge of the actual prospects of success or failure in the case of individual immigrants and held that the excluding phrase referred to the class of persons and not to their destination. Underlying these difficulties are the conflicting demands of capital and organized labor, with often a great injection of selfishness on both sides. A better distribution of immigrants, on the other hand, would be for their own and for the country's good. Serious consideration has been given to this problem which is not easy of solution.

The *Outlook* not long ago nobly performed its duty, in the name of modern enlightenment, by soundly berating the Catholic Bishop of Panama for his attitude towards the Protestant "Congress for Christian Works" to be held within the Bishop's dio-

cese, and to which the President of the Republic had generously offered the use of the National Theater. The *American Israelite*, however, as an impartial observer of the situation, forms its own judgment both of the Bishop and of his splenetic critic:

If the Bishop said no more than the *Outlook* quotes, we can only sympathize with him. "Christian Work," as our Protestant brethren understand it, is a Protestant interpretation of Christianity with an aggressive attitude towards Roman Catholicism. The Bishop has reason to believe that at this congress views will be presented like those that we hear in our Protestant conventions in this country. The Methodist General Conference, held at Minneapolis in 1912 e. g. adopted a resolution, declaring that "the teachings and practices of Romanism pervert many of the fundamental doctrines of Christianity and foster superstitions which alienate the thinking classes." The Methodist Church has the right to teach so, but a Catholic Bishop has also the right to warn his flock against attending a convention, where they may hear such remarks. He has also the right to protest against giving the privileges of a public building to an organization which is apt, if not bound, to hurt the legitimate sensibilities of a class of citizens.

All who understand the significance of the intended Panama Congress and the spirit which animates its promoters will fully appreciate the attitude of the Catholic Bishop, and of all Catholics with regard to this question, unless, like the *Outlook*, they are viewing the situation through colored glasses.

The United States Supreme Court has declared unconstitutional an anti-alien law enacted by initiative and referendum in Arizona. It demanded that an employer of five or more persons must keep eighty per cent of them qualified electors or native-born citizens. Justice Hughes, in reading the court's decision, offered at the same time a statement of the reasons which prompted the condemnation of the law:

It is sought to justify this act as an exercise of the power of the State to make reasonable classifications in legislating to promote the health, safety, morals and welfare of those within its jurisdiction. But this admitted authority, with the broad range of legislative discretion that it implies, does not go so far as to make it possible for the State to deny to lawful inhabitants, because of their race or nationality, the ordinary means of earning a livelihood. It requires no argument to show that the right to work for a living in the common occupations of the community is the very essence of the personal freedom and opportunity that it was the purpose of the amendment to secure. If this could be refused solely on the ground of race or nationality, the prohibition of the denial to any person of the equal protection of the laws would be a barren form of words. The authority to control immigration—to admit or exclude aliens—is vested solely in the Federal Government.

The question here agitated has become one of serious moment, since an entire series of discriminatory laws has already been passed. Pennsylvania, Massachusetts, New Jersey, Arizona, Wyoming, Idaho, and to a certain extent California, expressly prohibit the employment of immigrants upon public works. The Arizona law itself had previously been submitted to a special court of three Federal judges, who likewise declared it unconstitutional. The following argument was then given by the court: "If, under guise of police regulation, a State can prohibit an employer from employing more than 20 per cent of alien labor, it can prohibit him from employing more than 5 per cent and if 5 per cent, any at all." The situation which has arisen is clearly an anomalous one. The Federal Government can throw open the gates of the country to foreigners for whose exclusion it sees no adequate reason, while the individual States could, under the Arizona provision, condemn them to starvation or reduce to a condition of unemployment those already engaged in its industries. It is evident that a better adjustment must be made. The rightful interests both of the native workman and of the alien admitted into our country should be duly consulted. Might not the Federal Government itself make reasonable provision for this wherever a real emergency arises?